B
K Philpot (S.).

AN ESSAY ON THE ADVANTAGE OF A *POLITE EDUCATION* JOINED WITH A *LEARNED ONE.*

1031 a. 8.
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Graceful Action is to the Body, what good Sense is to the Mind. ROCHEFOUCAULT.

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TO

Her GRACE the DUCHESS

OF

SOMERSET.

MADAM,

DURING the Time I had the Honour of teaching your Grace's Daughters, I employed my vacant Hours in throwing together ſome

 Thoughts

Thoughts on *The Advantage of a Polite Education joined with a Learned One.* And as this little Treatiſe was begun under your Roof, now it is finiſhed, it flies to your Grace for Protection. I am ſenſible there is nothing herein contained, that can give the leaſt Information to the DUCHESS of *Somerſet*; yet I hope it may be of ſome Service to Thoſe, who have not had the Advantage of ſo refined and finiſhed an Education.

I ſhall not here preſume to draw your Grace's Character, being ſenſible, That is a Subject deſerving the moſt accompliſhed Pen. But I humbly hope your Grace will accept of this Trifle, as a grateful Acknow-

Acknowledgment of the many Obligations You have been pleaſed to confer on,

MADAM,

Your GRACE's

Moſt Obedient,

And Moſt Oblig'd,

Humble Servant,

Lewes, Feb. 9, 1746,

Stephen Philpot.

PREFACE.

EVER since I entered upon the Profession of a Dancing-Master, which is now more than twenty Years ago, I have carefully endeavoured to improve myself, as far as possibly I could, in every thing necessary for the accomplishing such young Gentlemen and Ladies, whose Education, as far as it related to my Profession, I have been honoured with the Care of. And for this Purpose, I have not only been diligent in cultivating an Acquaintance and Friendship (which I had the honour to gain by being a Member of the Society) with several of the best Masters of the Profession in London, *to whom I acknowledge myself to be under great Obligations for many valuable Improvements,** *and*

* Mr L'Abbee, the late Mr Caverley, Mr Pemberton, Mr Oliver, and others.

and in particular to the late Mr. GROSCORT, *ſecond to none of his Profeſſion, who for many Years honoured me with his Friendſhip and kind Inſtructions;* † *but have alſo carefully laid up ſuch Remarks as I have met with in Books and Converſation relating to the Uſefulneſs of a Polite Education; which, with what has occurred to me upon the ſame Subject, I have endeavoured to digeſt and form into this ſmall Treatiſe, to ſhew the Benefit generally accruing to Youth from a Polite and Learned Education; and the Neceſſity there is of joining them together in order to compleat the Gentleman. I here humbly offer the ſame to the Publick. And if it may any ways contribute to the promoting the Union of Learning and Polite Behaviour, and thereby the preſerving of Youth from the Diſadvantages too often attending an Education defective in either, my Aim will be anſwered; and I ſhall think my Pains amply rewarded.*

† Thoſe that pleaſe to be further inform'd of his Character, may read Mr ESSEX's Dedication to him of his Tranſlation of Monſieur RAMEAU.

THE

THE INTRODUCTION.

ONE would think no Perſon could need to be convinc'd, that Education is of great Moment and Importance, as it conduces to the Welfare and Happineſs of both Sexes: and that this appears ſufficiently from Experience, both in the manifeſt Advantages of it, ſhewing themſelves in Perſons bleſt with a good Education; and likewiſe in the Want of it, but too obvious and frequent in numerous Inſtances, and the many Miſchiefs conſequent upon that unhappy Deficiency.

Education ſhould be adapted to the Station and Condition of Life for which a Child is deſign'd. It muſt be own'd, that a ſmall Share of Learning and Politeneſs, will ſerve the Turn of thoſe who are to be engag'd in the loweſt Offices and Employments; and *He* may be well accompliſh'd for a Mechanic, who would be very aukward amongſt Gentlemen, and Thoſe in the higher Stations of the World. And as Men commonly endeavour to raiſe both themſelves and their Children as high as they can, and to leave Theſe as conſpicuous as poſſible in human Life; they cannot lay ſo good a Foundation for their Advancement by any other Method, as by giving them ſuch an Education

as may make them both agreeable and uſeful in their maturer Age. This has rais'd many a one to great Power and Dignity from very ſmall beginnings; and made ſome eminent amongſt the Great, whoſe Parents and Anceſtors would never have been known in the World, had it not been for the Accompliſhments and Merits of their Sons and Deſcendants.

Who would not have his Child plac'd above the Vulgar? Yet this can hardly be effected without great Care in bringing him up.

Suppoſe I have a large Eſtate to beſtow upon my Son; how well will he become his Circumſtances, if he be inferior to other Gentlemen of his Fortune in Knowledge and good Breeding?

Learning is to enlarge the Underſtanding, and form the Judgment; and Politeneſs is to finiſh the Character of a Gentleman; which is but ill ſupported without a due Share of both. Ignorance and Ungracefulneſs greatly miſbecome one who is to converſe with the knowing and well-bred; and will expoſe ſuch a one to the Ridicule of thoſe who want Candor and Humanity to pity his Deficiency. No one would chuſe to have his Son in ſuch a Condition, with all the outward Pomp and Appearance of Greatneſs; which would only expoſe him to the more Contempt, as it would make him the more ridiculous.

And however valuable Learning is, it muſt be own'd, that, in a Gentleman eſpecially, it makes but an aukward Appearance, where good

good Breeding is wanting; as every one muſt know that is at all acquainted with the polite Part of Mankind. The Wiſe delight in what is good in itſelf, and value Appearances only as they are ſubſervient to ſome good End; and are ready to excuſe Failings and Deficiencies in a ſenſible or an honeſt Man: but the Injudicious give no Quarter, and are glad to catch hold of every Opportunity of ſhewing the little Diſcernment they have, in finding Fault eſpecially with Perſons wiſer and better than themſelves; and are often offended at what is not deſign'd to offend them, and diſguſted at what every wiſe man knows to be a Trifle. This is, and always will be the caſe of many, if not the Majority, you will meet with in Converſation: and if you do not adapt your Diſcourſe and Deportment to their Taſte, you muſt paſs for an ill-bred, if not an ill-natur'd Perſon. And a prudent Man would avoid either Character, as far as he can with Honeſty and Diſcretion: and as, on the one hand, he will not flatter to be thought a man of Breeding, he will, on the other, have ſuch a regard to Appearances and Forms, as not to give Offence to thoſe who underſtand little or nothing elſe. But this is a thing that muſt be *taught*; and it ſhould be taught early: otherwiſe a Man will have the general Temper and Diſpoſition of thoſe he converſes with to *ſtudy*, when he ſhould be putting the beſt Rules of converſing with them into Practice. He therefore that would have

his Son an accompliſh'd and well-bred Man, muſt have him inſtructed in every Part of Education which will be conducive to that End; and begin this betimes, before a Habit of Aukwardneſs and Ruſticity, or an overbearing and aſſuming Turn, takes place in him.

Early Impreſſions, whether good or bad, are commonly ſtrong and laſting; as every one knows, who takes any notice of the different tempers and diſpoſitions of Men, and the means by which their Minds are form'd and modell'd this or that way, and appear ſo very various, and diſſonant one from another.

A little Obſervation will enable us to diſtinguiſh the well-bred Gentleman from one, whoſe natural Abilities, and even real Knowledge, as well as outward Appearance, Cloathing and Equipage, are by no means inferior to his. There is an Air and Mien given by good Breeding which comes no other way. Or, if there are ſome few Inſtances of Perſons neglected in their Education, who yet appear equal to others that have been early taught the Art of Addreſs, theſe are but few, and we have no reaſon to expect any particular Child to be of that number.

It muſt be own'd, that a peculiar Turn towards this or that Excellency has carried Some much farther under great Diſadvantages, than others have gone by all the Helps of Art and Inſtruction. But Examples of this kind are very rare; and there is this Advantage in

Politeneſs

Politeneſs, that it may be taught thoſe of all Capacities; and Perſons of no more than mere common Senſe, and even ſuch as fall below it, may learn good Breeding inſenſibly. For it does not depend upon nice Reaſoning and deep Diſcernment, nor the treaſuring up a multiplicity of Rules and Obſervations in one's Memory. It is a *Habit*, which, like other Habits, is to be attain'd by continual Practice; and the earlier the Foundation of it is laid, the eaſier it is form'd in the Mind.

Nor is it neceſſary, that a young Gentleman, of low Parts and Abilities ſhould be altogether unlearned; or impoſſible for ſuch a one to make even conſiderable Advances in uſeful Knowledge. He may be unable to diſtinguiſh himſelf as a Reaſoner, a Critic, a Poet, or an Orator; but there are parts of Learning with which he may be pretty well acquainted, and appear above Contempt: He may learn a Language or two; tho' not perhaps with the greateſt Accuracy and Exactneſs: He may read Hiſtory and Poetry: He may know ſomething of Geography and Chronology, Aſtronomy, and Natural Philoſophy. And ſurely there are Inſtances of Perſons, who, by the prudent Care of their Parents and Inſtructers, have made no contemptible Appearance in theſe things, without any great natural Endowments of Mind. And I believe more ſuch there would be, if the Nature of Education was more conſider'd, and better underſtood, than it is; and more Care was taken to enquire

into the Temper and Abilities of young Gentlemen; and a proper Application was made to their different Parts and Diſpoſitions. This, I do not doubt, would greatly alter the State and Condition of thoſe who are to appear in the Polite World: and another Generation, educated with Prudence, would ſhew the Errors of the preſent, with relation to the Management and Direction of Children and Youth.

If a Man of Fortune be ill-bred, he is greatly tempted to be rough and brutal: his Circumſtances are apt, in his Opinion, to ſet him above the Civility he would be Maſter of, if he was leſs rich. And as no one is ſo much inclin'd to be Purſe-proud as he who is ignorant and unbred, who perhaps thinks of little or nothing to value himſelf upon but his Wealth; ſuch a one is, too commonly, a Tyrant and Oppreſſor, a Peſt to the Neighbourhood in which he lives. But when the Mind is ſoften'd and refin'd by a polite Education; when a Perſon is taught from his Childhood to ſcorn and abominate an inhuman, and even an uncivil and unbecoming Action or Expreſſion, and to delight in Benevolence, and a kind and generous Way of treating all thoſe with whom he is concern'd; may we not reaſonably expect true Honour and Virtue from ſuch a one, the beſt Uſe of his Fortune and Influence, and all the Good he can do in his Station and Condition of Life?

I have

I have already hinted, that few are Maſters of the Secret of Education, and know how to apply themſelves in the beſt Manner to Children of different Abilities and Tempers; and that few conſider theſe things, ſo as to paſs a right Judgment upon them. It is too common a way to treat Children almoſt all alike, whatever Difference there is in their reſpective Parts and Abilities, or natural Turn and Diſpoſition of Mind, which requires a different way of managing their Education. It is eaſy to follow a beaten Tract, and act like our Neighbours; but not ſo eaſy to think and reaſon juſtly, and determine upon good Grounds what is to be done, and what to be avoided, in this momentous Affair.

It is common to talk of finding out a Child's Temper, and treating him as that ſhall require; but how ſeldom is ſufficient Care and Thought beſtow'd upon this? How few will be at the Pains of ſuch an Enquiry, ſo as to be well acquainted with the Turn and Inclination of a Child under their Care? This may eaſily be known in part: but that is not ſufficient. The better we acquaint ourſelves with the natural Powers and Temper of a Child, the better we know how to form his Mind, and what Method to take in order to make him a wiſe, agreeable, and a good Man. And in order to know ſome Qualities, that may otherwiſe be concealed from us, we ſhould watch his Actions, and obſerve his Converſation, when he is moſt at Liberty, and ſubject

to

to the leaſt Reſtraint. Nor do I ſee how They are likely to judge well of the Temper of Children, who uſe them with great Strictneſs and Severity, and admit them to no ſort of Freedom in Converſation. Is it poſſible a Child ſhould ſhew his particular Temper in ſuch Circumſtances? How do you know what a Perſon is diſpos'd to ſay or do, when he is left to his own Choice and Determination, whom you never ſee but under the moſt rigid Reſtraint? You do not know how He would talk, if he had the Liberty of Speech, who is permitted to ſay nothing; or how He would act, if he might do as he pleas'd, who is reſtrain'd from acting at all. And in this caſe you cannot give your Child an agreeable Turn of Converſation, nor a Habit of Complaiſance; all you do is to keep him from offending *in your Preſence:* the Conſequence of which is commonly, that he takes the larger Liberties in your Abſence; and therefore no one, who knows any thing of him, is a greater Stranger to his Temper than yourſelf. This abſurd way of treating Children is pretty well left off now by our Gentry, who ſeem to be aware of the miſchievous conſequences of it.

He that ſeriouſly reſolves to educate his Child in the beſt Manner, will naturally conſider what kind of Education beſt ſuits the Condition of Life in which he is to be plac'd. And I hope what follows will afford ſome Aſſiſtance in this laudable Undertaking.

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AN

ESSAY

ON THE

ADVANTAGE

OF A

POLITE EDUCATION

JOINED WITH A

LEARNED ONE.

THE common Occurrences in Life are ſufficient to convince us that our Reputation and Eſteem with Mankind, and conſequently our Succeſs in our Affairs, in a great meaſure depend upon our good Behaviour and Deportment; That being what influences the World in our

favour. And ſince That almoſt naturally flows from a liberal and genteel Education, one would think every reaſonable Perſon would be glad to purſue ſuch Means as might procure their Children that Advantage; and that they would not neglect any Opportunity which might tend to the Advancement of ſo Noble a Deſign.

But I preſume it muſt be manifeſt to every Perſon who has made any Obſervations this way, that there are great Numbers who are extremely negligent in this important Point; many of whom, when they have been importuned to give their Children an Education ſuitable to the Fortunes they would be entitled to, inſtead of receiving ſuch Advice kindly, have returned ſome rough Anſwer; and thought no Learning or Politeneſs wanting to thoſe who were poſſeſſed of an Eſtate. And yet theſe Deſpiſers of Literature and Education would have their Children have Senſe, and Breeding too, as they call it; but then it muſt come by Inſpiration, or not at all; for they will not be at the Expence of procuring it. For which reaſon the Ignorance

rance and aukward Behaviour of their Children makes them the Sport and Ridicule of the World; and too often, by a thouſand Accidents that might be named, is the cauſe of their Ruin. It is vain to expect that Children ſhould be wiſe, polite, and well bred, without Learning and Education.

There is an Aptitude in Youth to Society. And if they are not qualify'd to keep good Company, they will aſſociate with thoſe that are low-bred and mean: and what is generally got by ſuch Converſation is but too obvious; Experience daily convincing us of the many fatal Miſchiefs that attend the keeping ſuch Company.

The want of Education is no doubt as fatal to the Fair Sex as to Men. *The Tatler* obſerves "There is a liberal, and a Pedantick Edu-"cation among Women as well as Men; and "the Merit laſts accordingly. She therefore, "that is bred with Freedom, and in good "Company, conſiders Men according to their "reſpective Characters and Diſtinctions; "while ſhe that is locked up from ſuch Ob-

" ſervations, will conſider her Father's Butler,
" not as a Butler, but as a Man.

And the Author of *Propoſals to Ladies* obſerves, p. 21. that " She who rightly under-
" ſtands wherein the Perfection of her Nature
" conſiſts, will lay out her Thoughts and
" Induſtry in the Acquiſition of ſuch Perfec-
" tions as will be an Ornament to her. But
" ſhe who is kept ignorant of the matter,
" will take up with ſuch Objects as firſt offer
" themſelves, and bear any plauſible Reſem-
" blance to what ſhe deſires; a ſhew of ad-
" vantage being ſufficient to render them
" agreeable Baits to her, who wants Judgment
" and Skill to diſcern between Reality and
" Pretence. From whence it eaſily follows,
" that She who has nothing elſe to value
" herſelf upon, will be proud of her Beauty,
" or Money, and what that can purchaſe;
" and think herſelf mightily obliged to him,
" who tells her ſhe has all thoſe Perfections
" which ſhe naturally wants.

" She whoſe Vanity makes her ſwallow
" Praiſes by the whole-ſale, without exa-
" mining

" mining whether ſhe deſerves them, or from
" what hand they come, will reckon it but
" gratitude to think well of him who values
" her ſo much; and think ſhe muſt needs be
" merciful to the poor deſpairing Lover,
" whom her Charms have reduced to die at
" her Feet.

" Whereas Women, were they rightly
" educated, had they obtained a well infor-
" med and diſcerning Mind, they would be
" Proof againſt all thoſe Batteries, ſee through
" and ſcorn thoſe little ſilly Artifices which
" are uſed to enſnare and deceive them. Such
" a one would value herſelf only on her
" Virtue, and conſequently be moſt chary of
" what ſhe eſteems ſo much. She would
" know, that not what others ſay, but what
" ſhe herſelf does, is the true Commendation,
" and the only Thing that exalts her; the
" loudeſt Encomiums being not half ſo ſatiſ-
" factory, as the calm and ſecret Plaudit of
" her own Mind.

The Author of the *Gentleman's Library*, p. 17. hath ſome Thoughts on the Diſadvantage

tage of not giving Children a proper Education, which deſerve the conſideration of every Parent. " Tis ſcarce to be doubted I think, " ſays he, but the very Spring and Root of " Honeſty and Virtue lie in the Felicity of " lighting on a good Education; the beſtowing of which to the beſt of their Power and " Capacity is as incumbent on Parents, as " their giving their Children Food and Raiment. And can that Man profeſs himſelf " a Father, and pretend to Fondneſs and " paternal Affection, that only uſes his Child " as a Play-thing, makes a Farce of Boyiſh " Converſation, brings him up to Pomp of " Habit, Nicety of Diet, and a Series of new " Pleaſures, ſwells his little Breaſt with Pride " and Expectations of what he is born to, " yet neglects the important Point of his " Kindneſs, a Liberal Education?

" And yet too many Fathers there are, that " ſo love their Money beyond the Intereſt " of their Children, that leſt it ſhould coſt " them more than they are willing to ſpare, " they rather rear them up in a cheap Ignorance. How can ſuch Men deſerve the " Name

" Name of Fathers, who are more concerned
" to gratify themſelves, or Friends, in Trifles
" or Senſualities, than to have their Off-
" ſpring neceſſarily Educated? CRATES, the
" ancient Philoſopher, was wont to ſay, that
" if he could be univerſally heard from an
" Eminence, he would make this Proclama-
" tion thence; What mean you, Fellow
" Citizens, that you thus turn every Stone
" to heap up Wealth together, and take ſo
" little care of your Children, to whom one
" Day you muſt relinquiſh it all? This Indo-
" lence (not to give it a harſher Title) in
" Fathers, proceeds from that prevailing
" Diſtemper of Avarice, that makes them
" only conſider the preſent Money they ſave
" by this frugal Impiety, without having any
" diſtant views to the Fatal Conſequences
" reſulting from their ſparing, but unjuſti-
" fiable, Conduct and Oeconomy. The firſt,
" but certain Iſſue of this neglect of Educa-
" tion, is, that the Youth becomes the Mark
" of Publick Contempt and Deriſion: The
" Follies he cannot by the bare Force of une-
" dified Nature ſmother or correct, lay him
" open to the Obſervations, and thence,

" mali-

" malicious Detractions of Company; all
" their Wit and Envy is employed to ſound
" his want of Underſtanding: and when his
" Weakneſs has betrayed him to the Enemy,
" they moſt ungenerouſly inſult the Wretch,
" and make him a Tool to their Pleaſure and
" Raillery.

But it is not Folly alone into which this Neglect betrays Youth, but Vice alſo is too frequently the Conſequence of it; and the ſame Author obſerves afterwards, that " Thoſe
" Parents will dearly repent, when it is too
" late to amend it, and vex themſelves even
" to Diſtraction, for thoſe vicious Courſes
" of their Children, unto which their own
" Neglect hath betray'd Them. The Manners
" and Deportment of our Sons will be ſtrong
" Evidences of our Negligence in cultivating
" them, and lay us open to the Reproof of
" every Judicious Obſervator.

It may be objected, that many a Perſon, who has had a Liberal Education, has acted a part as inconſiſtent with the Rules of Virtue and good Oeconomy, as One that has not; and that a Good Education is not always a ſuffi-

cient

cient Guard againſt Vice and Extravagance. Suppoſing it true; That will never juſtify Parents in bringing up their Children in Ignorance. We are to uſe all Human Means for the Good of our Children; and if after we have done our Beſt for them, they wilfully ruin themſelves, they alone are reſponſible for their bad Conduct. " I deſire Parents, " ſays Dr. WALKER, would ſeriouſly Con- " ſider that Educating Children is not left to " their own Choice or Pleaſure, but is a " Duty impoſed on them. You provide them " with Eſtates: To what purpoſe? If you " alſo provide them not Parts to uſe them. " There are ſome Inhuman and Irrational " Parents that deſire their Children ſhould " be like Themſelves: That think their " Honour and Reſpect eclipſed, if their Chil- " dren be Wiſer or Worthier than they.

And Mr. LOCK, in his *Thoughts concerning Education*, p. 113. obſerves that " He that at " any Rate procures his Child a good Mind, " well principled, tempered to Virtue, and " Uſefulneſs, and adorned with Civility and " good Breeding, makes a better Purchaſe

" for him, than if he laid out the Money
" for an Addition of more Earth to his former
" Acres.

There are many Parents who intend their Children ſhall have the Benefit of a good Education, who ſometimes hinder them of the Advantages they might receive by their own Miſmanagement of them in the Courſe of it.

The frequent Obſervation of theſe Miſcarriages has occaſion'd my making ſome Remarks on them, which I flatter myſelf may be of Service towards the Rectifying many Miſtakes that have proved greatly detrimental in the Education of Youth.

Exceſſive Fondneſs and unreaſonable Indulgence, have ruined many Children, who might otherwiſe have made ingenious Men, been a Credit to their Family, and an Ornament to their Country. The fond Father or Mother is apt to imagine that Reading is bad for his Eyes, Writing makes his Head ache, and Studying any Language, Art, or Science,

Science, would quite crack his tender Brains. How many Parents have, by this Folly, loſt the Pleaſure and Satisfaction of ſeeing their Children of that Worth, Eminence, and Eſteem in the World, which, with a proper Education, they could not have fail'd of acquiring.

Dr. WALKER obſerves that, " CYRUS " and DARIUS, great Captains and wiſe " Men, ruined their Families and Monarchy, " becauſe they Educated their Children after " the *Median* Faſhion, that is, amongſt their " Wives and Women; who never ſuffering " them to want any thing, nor to be con- " tradicted; their Delicacy made them ſloth- " ful; the Flattery of thoſe about them " rendered them haughty and imperious; " and ſo they became arrogant, effeminate, " and contemptible. Whoever would Edu- " cate a Child to Folly and Ruin, muſt give " him his own will; not ſuffer his Humour " to be contradicted, be careful that he never " come into Danger or Hardſhip; and that " he be above Labour and Induſtry.

There are many ill Conſequences that attend this unreaſonable Miſmanagement; for it not only deprives Parents of the future Hopes and Expectations of the Good of their Children; but is alſo the cauſe of their being expoſed to Ridicule, and rendered incapable of being ſerviceable or uſeful to Mankind.

" There is no ſuch Fop, ſays the Author " of the *Rule of Life*, as my young Maſter, " who is a Fool of his Lady Mother's making: " She blows him into a Conceit of himſelf, " and there he ſtops, without ever advancing " one ſtep farther. She makes a Man of him " at Sixteen, and a Boy all the Days of his " Life after.

It is Education only that can render a Man conſpicuous in any part of Life: For it brings to Light every latent Virtue and Perfection, which, without ſuch Helps, are never able to make their Appearance. For as *The Spectator* (Vol. III. p. 181) very elegantly expreſſes it, " The Philoſopher, the Saint, the Hero, " the Wiſe, the Good or Great Man very " often lye hid and concealed in a Plebeian

(or

" (or Ignorant Perſon) which a proper Edu-
" cation might have diſinterred and have
" brought to Light.

If my young Maſter muſt be fondled at every Turn, and indulged in all his trifling Requeſts, and ſent for home from School every time he ſays his Fingers aches, or he is tired of the Confinement, and credited in all his Tittle Tattle Stories, he will never want for Excuſes, tho' perhaps falſe, that may prevail upon too Indulgent and unthinking Parents to grant him his Deſires. And ſo from being thus often indulged, Maſter grows at laſt ſo big, that he is aſhamed to find himſelf in the ſame Books with little Children that are not above half his Age; takes a Diſguſt to his Learning, and makes, if any, but a poor Proficiency in it. And as a certain Author truly obſerves, " The want of *(or wrong*
" *Management by an improper Indulgence in)*
" Education is not a private Injury alone to
" the Youth, but the Publick likewiſe, in
" ſome degree, ſuſtains a Prejudice from it.
" It is an Evil, that, as it were, ſtarves Poſte-
" rity and defrauds our Country of thoſe Per-

ſons,

" ſons, who with due care, might make an
" eminent Figure in their reſpective Poſts of
" Life.

One of the greateſt Hindrances to attaining thoſe Arts, Sciences, or Profeſſions, which People are to be inſtructed in (granting them to have proper Capacities) is generally found to be Idleneſs or Inapplication. For if a Child is bleſt with the fineſt Genius or Capacity, and a proper Application is not added, it will be of very little Signification or Service; for it cannot be productive of any Improvement without Study and Pain. " None can be
" eminent without Application and Genius.
" ARISTOTLE ſays, that to become an Able
" Man in any Profeſſion whatever, Three
" Things are neceſſary, which are, Nature,
" Study, and Practice. *Rule of Life*, p. 5.

How many Children idle and ſaunter away Hours, Days, Weeks, nay often Months, upon ſilly trifling Amuſements, not worth the Notice of a Baby, when they ought to be acquiring ſuch Things as would embelliſh their Underſtandings, or getting ſuch Accompliſhments

pliſhments as would make them agreeable, uſeful and eſteemed. This often ariſes from the too great Indulgence, or Negligence of the Parents; who with proper Care may find out ſome way to engage their Children to buſy themſelves, even in their Amuſements and Diverſions, in ſuch Things as may be of Service to them. But inſtead of this, they leave it to their Children's own Choice to ſpend their time as they like beſt. Can it reaſonably be ſuppoſed, that Children ſhould know the Diſadvantage of miſpending their Time? If not, I think it is the Duty of every Parent to ſee that their Children's Time is employed upon what may be to their Advantage. The Excuſe in general is, that the Children do not like This, That, or the Other; and the Parent, thro' an Exceſs of Fondneſs, is unwilling to preſs them to any thing. The Queſtion naturally will follow; Would the thing diſlik'd be of any Uſe or Advantage to them? If it would, no Excuſe or Pretence whatever will either juſtify the Parents for not making them purſue it, or compenſate for the Loſs of it. But ſurely ſuch Parents ought to conſider, that they cannot treat their Children

dren more unkindly, than to ſuffer them to neglect the Attainment of ſuch things as may inform their Minds, and be an Ornament to their Perſons.

I would not be underſtood to mean, that Children ſhould be drove by Force, and at all Times, when their Inclinations may be *out of Tune*, as Mr. Lock calls it, to their reſpective Studies or Practice: But proper Seaſons ſhould be obſerved; and they ſhould be led to their Buſineſs by Perſuaſion or Encouragement, and no Reſtraint uſed, if there be a Poſſibility of prevailing upon other Terms. It is the Buſineſs of a Parent, as well as of a Maſter, to ſtudy the Child's Temper, Inclination, and Capacity; and when that Diſcovery is made, to uſe ſuch Means as may be thought the moſt likely to engage him to Study and Practice.

" *Eſteem* and *Diſgrace* are, as Mr. Lock " obſerves, p. 56. of all others the moſt power- " ful Incentives to the Mind, when once it is " brought to reliſh them. If you once get " into Children a Love of Credit, and an Ap-

" prehenſion

" prehenſion of Shame and Diſgrace, you
" have put into them the true Principle which
" will conſtantly work and incline them to
" the right. But it will be aſked, how ſhall
" this be done?

" I confeſs it does not at firſt Appearance
" want ſome Difficulty; but yet I think it
" worth our while, to ſeek the ways (and
" practice them when found) to attain this,
" which I look on as the Great Secret of
" Education.

" *Firſt*, Children (earlier perhaps than we
" think) are very ſenſible of *Praiſe* and Com-
" mendation. They find a pleaſure in being
" eſteemed and valued, eſpecially by their
" Parents, and thoſe whom they depend on.
" If therefore the Father *careſs and commend*
" *them, when they do well, ſhew a cold and*
" *neglectful Countenance to them upon doing*
" *ill*; and this accompanied by a like Car-
" riage of the Mother, and all others that are
" about them, it will in a little Time make
" them ſenſible of the Difference; and this,
" if conſtantly obſerved, I doubt not will of

" itſelf work more than Threats or Blows,
" which loſe their Force, when once grown
" common, and are of no Uſe when Shame
" does not attend them; and therefore are
" to be forborn and never to be uſed, but
" in the Caſe hereafter mentioned, when it
" is brought to Extremity. But *Secondly*,
" To make the Senſe of *Eſteem* or *Diſgrace*
" ſink the deeper, and be of more Weight,
" *other agreeable or diſagreeable Things ſhould*
" *conſtantly accompany thoſe different States*;
" not as particular Rewards and Puniſhments
" of this or that particular Action, but as
" neceſſarily belonging to, and conſtantly
" attending one, who by his Carriage has
" brought himſelf into a State of Diſgrace
" or Commendation. By which Way of
" treating them, Children may as much as
" poſſible be brought to conceive, that thoſe
" that are commended, and in Eſteem for
" doing well, will neceſſarily be beloved and
" cheriſhed by every Body, and have all
" other good Things as a Conſequence of it;
" and on the other Side, when any one by
" Miſcarriage falls into Diſeſteem, and cares
" not to preſerve his Credit, he will unavoi-

" dably

" dably fall under Neglect and Contempt;
" and in that State, the want of whatever
" might ſatisfy or delight him will follow
" ———." P. 91. " Though it be paſt
" doubt that the fitteſt Time for Children to
" learn any Thing is, when their *Minds* are
" *in Tune, and well diſpoſed* to it; when nei-
" ther Flagging of Spirit, nor Intentneſs of
" Thought upon ſomething elſe, makes them
" aukward and averſe; yet two Things are
" to be taken Care of, firſt, That theſe
" Seaſons either not being warily obſerved,
" and laid hold on, as often as they return;
" or elſe, not returning ſo often as they ſhould,
" the Improvement of the Child be not there-
" by neglected, and ſo he be let grow into
" an habitual Idleneſs, and confirmed in this
" Indiſpoſition. Secondly, That though other
" things are ill learned, when the Mind is either
" indiſpoſed, or otherwiſe taken up, yet it
" is of great Moment and worth our Endea-
" vours, to teach the Mind to get the maſtery
" over itſelf, and to be able, upon Choice,
" to take itſelf off from the hot purſuit of
" one Thing, and ſet itſelf upon another with
" Facility and Delight, or at any Time to

" ſhake off it's Sluggiſhneſſes, and vigorouſly
" employ itſelf about what Reaſon, or the
" Advice of another ſhall direct.

It is a very great Misfortune where Children have good Capacities, good Maſters, and every Advantage that can be deſired, that they ſhould loſe the Benefit of them for want of proper Application. Idleneſs is the Root of all Evil. And if Children are ſuffered to trifle in their Application to ſuch Attainments as they are in purſuit of, it perverts the Intention of their Education, and makes That which might have been a great Bleſſing and Happineſs, too often prove the Contrary. And where Children are educated at home, and are under the immediate Inſpection of their Parents, the Blame will lie the harder upon them if they permit their Children to ſpend their Time unprofitably.

Nothing can be more grating to a Maſter of any Profeſſion, than to have Scholars of good Parts, that will not take proper Pains. How often has a Maſter, perhaps, not only loſt his Reputation, but the Friendſhip of the Family

to

to which the Children under his care belong; becauſe they would not be prevailed with to apply themſelves to their reſpective Leſſons? Children have often been removed from one Boarding-School to another, when no real Fault could be found with any of the Maſters, only becauſe the Children, through an idle Diſpoſition before contracted, could not be brought to purſue their Studies with proper Aſſiduity. Nay many times the Child has been taken away for not improving, and the Maſter blamed, when the real Cauſe was, the Child's Want of Abilities. For very few Parents (except thoſe who can nicely Diſtinguiſh things) can ſee any Imperfections in their Children; but imagine if they do not ſucceed in what they are to learn, that the Fault muſt be entirely the Maſter's.

Perſons of Quality and Diſtinction are more liable to be deceived in the Education of their Children than others; becauſe they are generally attended by a great Number of Sycophants and Paraſites, who endeavour to ingratiate themſelves with the Children by conſtantly plying them with Flattery.

This

This has ruined many Children of good Abilities, by filling their Heads with a Belief of their having ſuch Qualifications as they have really had no manner of Title to; and has very often hindered them from endeavouring to improve themſelves with that Aſſiduity they would have uſed, if it had not been ſo conſtantly inculcated to them that They were already become wonderful Proficients.

If therefore the Nobility and Gentry are deſirous of ſeeing their Children, the witty, learned, and agreeable Perſons their Flatterers have already repreſented them, they ſhould endeavour to ſtop this Torrent of fulſome Praiſes.

Inſtead of being conſtantly told of their high Birth, and immenſe Riches, they ſhould be informed that Perſons in thoſe exalted Stations of Life which they muſt appear in, if they do not take proper Care to accompliſh themſelves accordingly, will be deſpiſed in the midſt of Grandeur, and even leſs eſteemed than their Inferiors.

But

But tho' Flattery ſhould be avoided, yet I think Children ought to be commended and encouraged when they do well; which will be beſt done by telling them that if they proceed as they have begun, and take Care and Pains, they are in a fair Way of becoming very conſiderable, and may out-do ſuch of their Acquaintance as they know excel in that particular Accompliſhment which they are purſuing. * "Emulation is a great Incite-
"ment to Induſtry. QUINTILIAN, among
"his Excellent Rules for Inſtructing of
"Youth, ſpeaks to this Purpoſe. Give me
"a Child that is ſenſible of Praiſe, and
"touched with Glory, and that will Cry at
"the Shame of being out-done; and I will
"keep him to his Buſineſs by Emulation:
"Reproof will afflict, and Honour will en-
"courage him, and I ſhall not fear to cure
"him of his Idleneſs.

Tho' Perſons of high Rank are not in general entitled to better Abilities than their Inferiors, it may be ſuppoſed they are at leaſt upon a Level with the reſt of the World in that

* *Rule of Life.* p. 4.

that reſpect. And ſince their great Fortunes will procure them the beſt Maſters of all Profeſſions, it may be reaſonably expected they ſhould be as much Superior in their Accompliſhments, as they are in Quality and Fortune.

The neglect of Parents in not inſpecting into their Children's Improvements, and inſtructing them themſelves in ſuch parts of their Education as may be properly ſaid to belong to their Care, is, I apprehend, another great Cauſe of the Miſcarriage of ſo many.

Nay ſome not only diſlike the Trouble of educating or inſpecting their Children in their Education; but alſo keep them at too great a diſtance, ſeldom admit them into their own or other Company, but leave the entire Care of them to Servants; by which means they become rude and unpoliſhed, both in their Behaviour and Manner of Speaking: Children being apt to imitate ſuch as they are moſt converſant with.

And a farther ill Conſequence of ſuch Conduct in Parents generally is, that their Children for Want of a proper Intimacy with them, have no natural Love or Eſteem for them; as having never been uſed in a proper Manner to gain their Affections; but the great Diſtance they have been kept at, has often made them beſtow that Fondneſs on their Servants, which would otherwiſe have been given to their Parents.

The Mother's aſſociating with her Children herſelf, prevents the Danger of worſe Society; for that low ſort of Converſation not only debaſes their Minds, makes them ſordid and mean, but often corrupts their Manners too. Beſides, ſhe thereby gains an Acquaintance with their Humours and Capacities; for want of which, many Parents have erred in their Conduct towards them. And indeed, in what can Ladies, whoſe Condition ſets them above all the Neceſſities or Cares of a mean and ſcanty Fortune, at once ſo honourably, and ſo uſefully both to themſelves and others, be employed, as in looking after the Education of their own Children? This ſeems indeed to be

more particularly the Buſineſs and Duty of ſuch, than of any other Perſons.

Thoſe of the moſt exalted Stations, have thought this no leſſening of their Dignity; and the Succeſs of their Endeavours has ſufficiently demonſtrated the Uſefulneſs of this Method.

Her Grace *The Dutcheſs of* SOMERSET, whoſe valuable Accompliſhments are equal to her High Rank, was ſo far from thinking it beneath her to inſpect the Education of her Children, that ſhe was moſt commonly preſent when they were inſtructed in their reſpective Leſſons; and, like the Great CORNELIA, Mother of the famous GRACCHI, contributed very much to the forming of her Children's Minds, by teaching them, not only our own Language in it's greateſt Purity, but alſo thoſe of other Nations.

And I have been informed, that Her late Moſt Excellent Majeſty *Queen* CAROLINE, whoſe eminent Character will ſhine not only in our own Hiſtories, but alſo in thoſe of all other Nations, where polite Literature ſhall

flouriſh,

flouriſh, was Herſelf for the moſt part preſent when Her Children were inſtructed; or, if abſent, ordered the Maſter to ſend Her an Account with the utmoſt Truth and Impartiality how they performed. And her Approbation or Diſpleaſure were ſure to be ſhewn according to thoſe Reports.

But tho' it is the Duty of Parents to take all due Care of their Children's Education and Improvement, yet they ſhould by no means run into the Error of too many, who entertain an unreaſonable Expectation that their Children ſhould make a greater Progreſs in their Learning, and particularly in their Dancing, in a ſhorter Time than the Nature of the thing will admit of. For there are many times ſeveral Aukwardneſſes to be firſt corrected in the Children; and afterwards the Progreſs in the Art of Dancing muſt be gradual, and one thing well learned before another be attempted. For if this be neglected, and the Scholar hurried on, without a particular Care being taken to perfect him as he proceeds, the Conſequence will be, that tho' ſuch a Perſon may, by a genteel Dreſs, holding

up his Head well, making ſome ſort of a Step ſmoothly round the Room in the Minuet Figure, and by offering the Hands with a ſeeming free Motion, paſs upon the ignorant for a good Dancer (theſe being the Particulars that many times deceive thoſe who do not well underſtand Dancing) yet he will not be able to pleaſe the Eye of the judicious, who will never be impoſed upon by a ſeeming Gracefulneſs, when at the ſame time the Movements of the Steps are neither properly begun nor finiſhed.

Among thoſe Aukwardneſſes before mentioned, which are neceſſary to be corrected, there is no greater Hindrance to the Improvement of moſt of the Children in the Country, than that exceſſive Baſhfulneſs which is ſo prevalent amongſt them. If they are aſked the Reaſon why they do not hold up their Heads, keep themſelves upright, walk ſo, look at People who ſpeak to them, or pay them a Compliment; and not turn their Heads another way, or look upon the Ground? as many of them do; the Anſwer generally is, *If we Behave in that manner, we imagine*

People

People will ſay we are proud or impudent; and ſo out of meer Exceſs of Modeſty they are afraid to exert themſelves in ſuch a manner as would be an Ornament to them, and give them a Gracefulneſs in their Behaviour as well as Dancing.

This is a Ruſt which moſt commonly attends, and (till it is worn off) hinders the Improvement of ſuch Children as have not been much uſed to the Converſation and Acquaintance of the polite Part of Mankind. But there is alſo another hindrance equally miſchievous, attending the Children of Quality and Fortune, which is Pride; ariſing from too great an Opinion of their own ſuperior Quality and Condition. For whereas the Children of the Firſt kind, through their exceeding Modeſty and Baſhfulneſs, are till that is conquered, ſcarce to be brought to behave with a decent Eaſe and Freedom; ſo the over arrogant Pride and Haughtineſs of the others, will ſcarce ſuffer them to condeſcend to be taught at all. I ſhall therefore take ſome Notice of this palpable Folly, ſo far as it

regards

regards the Rules of good Manners and Behaviour.

Pride is a ridiculous and ſcandalous Vice. It proceeds from a Meanneſs and Baſeneſs of Diſpoſition; and is always the Sign of a low Education, or a corrupt Heart. And it were perhaps to be wiſhed, in order to mortify ſuch Perſons, that they were obliged (notwithſtanding their Dignities or Riches) to perform all the mean offices that are done by their Servants, till they could be brought to a better Senſe of Humanity, and taught to underſtand the mutual Dependances and Obligations of Mankind.

Where good Nature, good Senſe, and good Breeding are wanting, Titles and Riches are apt to turn Men's Brains, and make them imagine, that the inferior People are not of the ſame Species with themſelves, and that none but the Rich or Great, are entitled to the Return of any Civilities, or good Manners, from them.

I ſhall here, by the way, take Leave to introduce the Advice given by a Gentleman to his Son in my Hearing.

This Gentleman was a Man of a very great Eſtate, and very eminent for his Learning and other fine Accompliſhments. One Morning, after Breakfaſt, he was ſo kind as to aſk me to take a Walk with him and his Son, who was juſt come from the Univerſity: As we were walking we met a poor Man, who bowed very obſequiouſly; the Father returned the Bow, but the young Gentleman took no Notice of the Matter: After we had walked about half way croſs a little Field, the Gentleman called his Son to him, and ſaid, My Dear, I ſhould be glad to know your Reaſon for not taking Notice of the poor Man that paid you ſo much Reſpect. Sir, anſwered he, I know no Reaſon for it; but I think it very troubleſome to pull off my Hat to every Body one meets, that ſhall take it into their Heads to perplex one with their impertinent Compliments. Suppoſing, ſaid the Father, this poor Man had met one of his equals; do you believe he would have made

ſuch

ſuch a reſpectful Bow to him? I gueſs you will Anſwer No: Why then did he make ſuch a one to Us? Becauſe, replied the young Gentleman, he ſaw us well dreſſed, and thought we looked like Gentlemen. Or perhaps he might know you, and would not go by you without paying a Compliment. You ſaw I returned it, ſaid the Father, and That for theſe reaſons; the Firſt is, I think the Return of a Bow is due even from one of the higheſt Degree to an Inferior of the Loweſt; for the ſame God that made the one made the other alſo. And beſides the Obligation of our Duty as Chriſtians to take notice of our Inferiors, it is the diſtinguiſhing Character of a Gentleman to be affable.

Another Reaſon for Returning this poor Man's Bow was, that he ſhould not think me proud, or ill bred, and perhaps curſe me, when I was gone by him; and ſay in his heart, *There goes a proud Fellow. He thinks I am not Fleſh and Blood, or a Chriſtian, as well as himſelf.* Which is the Natural Reflection of poor People, or any Inferiors, that find themſelves ſlighted. Tho', if I had not returned his

his Bow, I am ſenſible, I ſhould not ſo much as have harboured a Thought of Contempt or Diſreſpect of this poor Man. But who can ſee into the Heart? Mankind will judge us by our outward Actions and Behaviour. We ought therefore not to do any thing that may give Suſpicion to People that we ſlight them, or think them below our Notice. We cannot ſubſiſt without theſe poor People. Our Tenants cannot uſe our Farms, or pay us any Rent, without their Aſſiſtance to cultivate the Earth. Trades and Manufactures could never be carried on without them. I have always obſerved this Rule, to be more civil and courteous to thoſe Perſons that are my Inferiors in Fortune, than to my Equals or Superiors. Becauſe there is always a ſort of jealouſy amongſt our Inferiors; and if they are not taken particular Notice of, they think themſelves deſpiſed. There is certainly a proper Reſpect to be paid by Inferiors to Perſons that are above them; but when that is done, thoſe Inferiors have a Right by the Laws of good Breeding not only to the Return of a Compliment, but to be uſed with as much Civility

and good Manners as thoſe in more exalted Stations.

As I think the following Sentiments of Mr. Locke are a proper Appendix to the Gentleman's Diſcourſe, I ſhall Inſert them, with ſome other little Remarks on Behaviour.

There are two Sorts of *ill Breeding*, ſays Mr. Locke, † "The one a *Sheepiſh Baſhfulneſs*, "and the other a *miſbecoming Negligence and* "*Diſreſpect* in our Carriage; both which are "avoided by duly obſerving this one Rule, "*Not to think meanly of our ſelves, and not to* "*think meanly of others.* The firſt Part of this "Rule muſt not be underſtood in Oppoſition "to Humility; but to Aſſurance. We ought "not to think ſo well of ourſelves as to ſtand "upon our own Value; and aſſume to our-"ſelves a Preference before others, becauſe of "any Advantage, we may imagine, we have "over them. To avoid theſe, two things "are requiſite: Firſt, a Diſpoſition of the "Mind not to offend others: And Secondly, "the moſt acceptable, and agreeable way "of

† Mr. *Lock*, p. 212.

" of expreſſing that Diſpoſition. From the
" one, Men are called *Civil*; from the other
" *Well-faſhioned*. The latter of theſe is that
" decency and gracefulneſs of Looks, Voice,
" Words, Motions, Geſtures, and of all the
" whole outward Demeanour, which takes
" in Company, and makes thoſe with whom
" we may converſe, eaſy and well pleaſed.
" This is, as it were, the Language whereby
" that internal Civility of the Mind is ex-
" preſſed.——The other part, which lies
" deeper than the outſide, is that general good
" Will and Regard for all People, which
" makes any one have a Care not to ſhew,
" in his Carriage, any Contempt, Direſpect or
" Neglect of them.——For the very end
" and buſineſs of *Good-breeding* is to ſupple
" the natural Stiffneſs, and ſo ſoften Men's
" Tempers, that they may bend to a Compli-
" ance and accommodate themſelves to Thoſe
" they have to do with. Contempt or want
" of due Reſpect diſcovered either in Looks,
" Words, or Geſture: This, from whom-
" ſoever it comes, brings always Uneaſineſs
" with it. For no Body can contentedly bear
" being ſlighted.

The Points of Behaviour between Perſons of different Rank and Circumſtances might eaſily be adjuſted, if a Superior, after having received the Reſpect due to him, would return the Civility with good Nature and Affability; and an Inferior have Judgment and good Senſe enough to pay his Devoirs to his Betters, without Adulation or Servility. Both theſe Duties have their Limits, which, if not duly obſerved, Men may eaſily fall into either Pride or Flattery. Yet it is often found difficult for an Inferior ſo to behave to all Perſons above him, as to render himſelf agreeable and acceptable to them; eſpecially where People are proud, ill Natured, or wanting in the Rules of good Breeding themſelves. With ſome an honeſt openneſs and freedom of Behaviour (tho' without the leaſt Intention to offend) is called Impudence; a reſerved one, Stupidity; and Complaiſance, Flattery. But Men ought not to be too haſty in their Cenſures of the Behaviour of Others, and unleſs they are well acquainted with the Motives of their Actions, they ſhould not venture to paſs Sentence upon them.

Superiority in Fortune or Accompliſhments, is not a ſufficient Authority for treating Mankind with Diſeſteem. For no Perſon who is qualified by his Education to keep good Company, and behaves within the Bounds of Decency and Decorum, ſhould be the leſs eſteemed for want of a Fortune. For, although it does not fall to the Lot of every Man to be rich, or great, yet he that is neither of theſe may be good, learned, and well bred. If a Perſon is born of a good Family, has a good Eſtate, and, by a generous Education, the Happineſs of having a more improved Underſtanding than thoſe that want theſe Advantages, he ought to be thankful that he enjoys them; but never to deſpiſe thoſe that want them. Nor ſhould a Man over value himſelf on Account of his Learning. For unleſs it be accompanied with the Knowledge of good Manners, it is very apt to degenerate into Pedantry; and to cauſe the Perſon (who might otherwiſe deſerve Eſteem) to be deſpiſed. How many People are there that are acquainted with the Cuſtoms and Manners of the Ancients, and will inform you of the noble Actions of the *Greeks* and *Romans*; their

Laws,

Laws, Religions, and Policies; and are eſteemed Men of Learning; who yet for want of what the French call *un peu de Politeſſe*, are the moſt diſagreeable Company; making Quotations from *Greek*, and *Latin* Writers, before Ladies, and other Perſons, who have not had an Opportunity of Underſtanding thoſe Languages; and treating every one who is not as learned as themſelves with Haughtineſs and Contempt.

It has been obſerved that neither Family, Riches, nor ſuperior Accompliſhments give the Poſſeſſor any Title to behave diſreſpectfully; yet theſe Advantages are very often apt to make Men, eſpecially young People, aſſuming or conceited in Converſation, often contradicting others in their Diſcourſe, and endeavouring to monopolize the whole Converſation to themſelves. Which Behaviour, as it is contrary to all Rules of good Breeding, and implies a Diſreſpect to the reſt of the Company, muſt needs be diſpleaſing to them, and apt to create in them a Diſeſteem for the Perſon who accuſtoms himſelf to it.

There

There is, ſays Mr. Lock, ‡ " A ſort of " unmannerlineſs very apt to grow up with " young People, if not early reſtrained, and " that is a Forwardneſs to *interrupt* others " that are ſpeaking; and to ſtop them with " ſome *Contradiction*. Whether the Cuſtom " of diſputing, and the Reputation of Parts " and Learning uſually given to it, as if it " were the only Standard and Evidence of " Knowledge, make young Men ſo forward " to watch Occaſions, to correct others in " their Diſcourſe; and not to ſlip any Oppor- " tunity of ſhewing their Talents: So it is, " that I have found Scholars moſt blamed " in this Point. There cannot be a greater " Rudeneſs, than to *interrupt* another in the " Current of his Diſcourſe; for if there be " not impertinent Folly in anſwering a Man " before we know what he will ſay, yet " it is a plain Declaration, that we are " weary to hear him talk any longer: And " have a Diſeſteem of what he ſays, which " we judging not fit to entertain the Company, " deſire them to give Audience to us, who " have ſomething to produce worth their At- " tention,

‡ Mr. *Lock*, p. 222.

" tention. This ſhews a very great Diſre-
" ſpect, and cannot but be offenſive. And
" yet, this is what almoſt all *Interruption*
" conſtantly carries with it. To which, if
" there be added, as is uſual, a *Correcting* of
" any Miſtake, or a *Contradiction* of what
" has been ſaid, 'tis a Mark of yet greater
" Pride and Self-Conceitedneſs, when we
" thus intrude ourſelves for Teachers; and
" take upon us, either to ſet another right
" in his Story, or ſhew the Miſtakes of his
" Judgment.

" I do not ſay this, that I think there
" ſhould be no Difference of Opinions in
" Converſation, nor Oppoſition in Men's
" Diſcourſes: This would be to take away
" the greateſt Advantage of Society, and the
" Improvements that are to be made by in-
" genious Company; where the Light is to
" be got from the oppoſite Arguings of Men
" of Parts, ſhewing the different Sides of
" Things, and their various Aſpects, and
" Probabilities, would be quite loſt, if every
" one were obliged to aſſent to, and ſay after
" the firſt Speaker. 'Tis not the owning one's

" Diſſent

" Diſſent from another, that I ſpeak againſt,
" but the Manner of doing it. Young Men
" ſhould be taught not to be forward to
" *interpoſe* their Opinions, unleſs aſked, or
" when others have done and are ſilent; and
" then only by way of Enquiring, not In-
" ſtruction. The poſitive aſſerting, and the
" magiſterial Air ſhould be avoided; and
" when a general Pauſe of the whole Com-
" pany affords an Opportunity, they may
" modeſtly put in their Queſtion as Learners.

" This becoming Decency will not cloud
" their Parts, nor weaken the Strength of
" their Reaſon; but beſpeak the more favour-
" able Attention, and give what they ſay the
" greater Advantage. An ill Argument, or
" ordinary Obſervation thus introduced, with
" ſome civil Preface, or Deference and Reſpect
" to the Opinions of others, will procure
" them more Credit and Eſteem, than the
" ſharpeſt Wit, or profoundeſt Science, with
" a rough, inſolent, or noiſy Management,
" which always ſhocks the Hearers, leaves
" an ill Opinion of the Man, though he get
" the better of it in the Argument.

" This therefore ſhould be carefully " watched in young People, ſtopt in the Be- " ginning, and the contrary Habit introduced " in all their Converſation.——— There " is no Body but condemns this in others, " tho' they overlook it in themſelves; and " many who are ſenſible of it in themſelves, " and reſolve againſt it, cannot yet get rid of " an ill Cuſtom, which, neglected in their " Education, has been ſuffered to ſettle into " an Habit."

It is generally obſerved, that Perſons, who have had the Benefit of a generous Education, and whoſe Converſation has been for the moſt Part with People of Politeneſs and good Behaviour, are the moſt affable and courteous. And indeed ſuch a One, if he behaves ill, doubly merits the Contempt of the World, becauſe his ill Behaviour can proceed only from a perverſe, proud, and inhuman Temper. Whereas, on the other hand, Perſons who have been but meanly educated in their Youth, if afterwards, by ſome fortunate Accident in Life, they grow rich, their Minds not being equally improved with their Fortunes, imagine

gine they are placed above every one who is not ſo rich as themſelves, and are haughty and rude for want of knowing how People of the Rank in which they now place themſelves ſhould behave. Such Perſons are to learn that Affability and courteous Behaviour are the Marks of a Gentleman; which they ſhould endeavour to imitate, if they would be conſidered and eſteemed by the World as ſuch. For, as the Author of the *Rule of Life* obſerves, Affability gains us many Friends, and Pride many Enemies.

Complaiſance renders a Superior amiable, an Equal agreeable, and an Inferior acceptable.

Courteouſneſs and Affability, Meekneſs and Deference for others, have had a Place amongſt moral Virtues, in all the Schemes of Duty that have yet appeared in the World.

The bringing up Children to this or that particular Science or Profeſſion, which the Parents have a Liking to and fix upon for them, without conſulting or conſidering to what the Child's natural Genius is beſt ſuited

or adapted, or the neglecting to give them ſuch Accompliſhments as are neceſſary to recommend them to the World, eſpecially at their firſt ſetting out in it, are very often the Cauſes, why ſuch Youth, who have had the Happineſs of a learned Education, ſo often miſcarry in attaining the real Benefits deſigned them by it.

It is an Obſervation Foreigners have made of the *Engliſh*, That they are too apt to predetermine the Education of their Children; than which nothing can be more abſurd. The Spectator obſerves,* "That the natural Diſ-"poſition to any particular Art, Science, "Profeſſion, or Trade, is very much to be "conſulted in the Care of Youth.

It is certain this monſtrous Way of Proceeding has ruined many a fine Genius, by forcing it upon a wrong Application, which, had it been rightly employed or directed, could not have failed of being excellent.

This

* Spectator, Vol. 2. p. 277.

This palpable Fault may proceed from People's not taking Pains enough to find out which way a Child's Genius or Inclination leads him; but, before he goes out to School, his Friends have reſolved he ſhall be a Divine, Phyſician, or Lawyer, without having any Regard to his Abilities: And if he is a Youth of ordinary Parts, he muſt have, if poſſible, a little Learning whipt into him, in order to qualify him for his intended Profeſſion.

Whether it be want of Judgment, or Conſideration, in thoſe Parents, who make their Children thus ſtrive againſt the Stream, I ſhall not pretend to determine; but ſure this is one ſubſtantial Reaſon, why there are ſuch vaſt Numbers that miſcarry in their Undertakings, and are rather a Diſgrace than an Ornament to their Profeſſions.

I cannot better illuſtrate this Matter than by tranſcribing a Paſſage out of the Spectator, " who ſays,* " When I conſider how each " of theſe Profeſſions are crouded with Mul- " titudes that ſeek their Livelihood in them,

" and

* Spectator, Vol. 1, p. 87.

" and how many Men of Merit there are in
" each of them, who may be rather ſaid to
" be of the Science than the Profeſſion, I
" very much wonder at the Humour of
" Parents, who will not rather chuſe to pleaſe
" their Sons in a way of Life where an
" honeſt Induſtry cannot but thrive, than in
" Stations where the greateſt Probity, Learn-
" ing, and good Senſe may miſcarry. How
" many Men are Country-Curates, that
" might have made themſelves Aldermen
" of *London*, by a right Improvement of
" a ſmaller Sum of Money than is uſually
" laid out upon a learned Education? A
" ſober, frugal Perſon, of ſlender Parts and
" ſlow Apprehenſion, might have thrived in
" Trade, tho' he ſtarves upon Phyſic; as a
" Man would be well enough pleaſed to buy
" Silks of one, whom he would not venture
" to feel his Pulſe. VAGELLIUS is careful,
" ſtudious, and obliging, but withal a little
" thick-ſcull'd; he has not a ſingle Client,
" but might have had abundance of Cuſto-
" mers. The Misfortune is, that Parents
" take a liking to a particular Profeſſion,
" and therefore deſire their Sons may be of

" it.

" it. Whereas, in ſo great an Affair of Life,
" they ſhould conſider the Genius and Abilities
" of their Children, more than their own
" Inclinations."

What has induced me to touch upon this Subject, is, the Remarks I have made of this Kind at the ſeveral Boarding-Schools for young Gentlemen, at which I have taught; and, I muſt ſay, it has given me no ſmall Concern, when I have ſeen an honeſt, good-natured Youth forced upon a Thing he has had neither Inclination nor Abilities for; and I have ſometimes ſignified my Opinion to the Maſter on this Subject. I remember the Maſter of one of the Schools anſwered, That very Boy I had mentioned to him he had tried with Figures, and he took that part of Education very well, and wrote a very good Hand; and had told his Friends, that he found the Child made but a very ſlow Progreſs in his *Latin*, and deſired them to keep him to Writing and Accompts, and put him to ſome Trade; but was anſwered, that could not be done, for his Father had bought him the perpetual Advowſon of a Living.

I remember another dull Youth was to be brought up a Counſellor, becauſe his Uncle was of that Profeſſion, and had left him an Eſtate, and a fine Library of Books. Two moſt excellent Reaſons which would admit of no Reply! A natural Genius is as neceſſary to Children's making any reputable Advancement in Muſick or Dancing, as in other Arts or Sciences; and without it, they will never be able to improve, or arrive at any great Perfection under the Inſtructions of the beſt Maſters.

Muſick and Dancing bear ſuch an Affinity to each other, that a good Ear ſeems to be the neceſſary Foundation of both. I have made ſome Children do the Movements in Dancing tolerably well, who have not had a very good Ear to Muſick; and their Dancing has not looked much amiſs when I have played to their Time; but if I have changed the Time to quicker or ſlower, they have ſtill kept on in the ſame regular Manner, like a Piece of Clock-work made to keep one ſteady Movement.

It is very juſtly obſerved by Dr. *John Huartes* a *Spaniſh* Phyſician, in his Book entitled *Examen de Ingenios*,* " If the Youth has not a " pregnant Intellect ſuſceptible of proper Rules " and Precepts appropriated to the Art he " ſtudies, even the *Roman* Orator's diligent " care of his Son, as alſo all the prudence of " the beſt of Fathers, prove vain and fruitleſs. " Sciences are in a manner natural to thoſe only " that have proper Capacities; and Maſters " have no more to do with their Scholars as I " take it, than to open the way to Learning; " for if they have good Inventions, by theſe " alone they may attain great Perfection; " otherwiſe they do but vex themſelves and " their Teachers, and will never arrive at " what they pretend to. —— I would adviſe " them to waſte no more Time, nor loſe any " more Pains, but ſeek out ſome other Way " to live that requires not ſuch Abilities as " Learning does.——

" The difficulty of accounting for this " would not be great," ſays the ſame Author, " if we duly reflected that thoſe who are

* Dr. *John Huartes*, p. 16.

" unapt for one, are fit for another Science;
" and that the moſt ingenious in one ſort of
" Learning, proceeding to another make no-
" thing of it. I myſelf can atteſt the Truth
" of this, ſays he; for there were three
" School-Fellows of us, that were ſet at
" the ſame time to learn *Latin*; one took it
" very readily, the other two could never ſo
" much as make a tolerable Oration. How-
" ever all three fell upon *Logic*; and one that
" could make no hand of *Grammar*, eagle-
" like, penetrated into that Art, whereas the
" other two could not advance the leaſt ſtep
" therein during the whole courſe. But then
" again, all three paſſing to the ſtudy of *Aſtro-*
" *nomy*, a thing very obſervable, he that
" could neither learn *Latin*, nor *Logic*, in
" a few days ſpace underſtood *Aſtronomy*
" better than the Maſter that taught him,
" of which the other two could underſtand
" nothing. This was a convincing proof,
" that each Science requires a particular and
" proper *Genius*, which being diverted from
" that, is inſignificant in any other.

" The

" The Story of CLAVIUS is very well " known," ſays the *Spectator*, * " He was " entered in a College of Jeſuits, and after " having been tryed at ſeveral Parts of " Learning, was upon the point of being " diſmiſſed as an hopeleſs Blockhead, till " one of the Fathers took it into his Head to " make an Eſſay of his Parts in Geometry, " which it ſeems hit his Genius ſo luckily that " he afterwards became one of the greateſt " Mathematicians of the Age. It is com- " monly thought the Sagacity of theſe Fathers " in diſcovering the Talent of a young Stu- " dent, has not a little contributed to the " Figure which their Order has made in the " World.

" How different from this manner of Edu- " cation is that which prevails in our own " Country? Where nothing is more uſual " than to ſee forty or fifty Boys of ſeveral " Ages, Tempers, and Inclinations, ranged " together in the ſame Claſs, employed upon " the ſame Authors, and enjoined the ſame " Taſks? Whatever their natural Genius

* Spectator, Vol. 4. p. 244.

" may be, they are all to be made Poets,
" Hiſtorians, and Orators alike; they are
" all obliged to have the ſame Capacity, to
" bring in the ſame Tale of Verſe, and fur-
" niſh out the ſame Portion of Proſe. Every
" Boy is bound to have as good a Memory
" as the Captain of the Form. To be brief,
" inſtead of adapting Studies to the particular
" Genius of a Youth, we expect from the
" young Man, that he ſhould adapt his
" Genius to his Studies. This I muſt confeſs,
" is not ſo much to be imputed to the Inſtruc-
" tor, as to the Parent, who will never be
" brought to believe, that his Son is not capa-
" ble of performing as much as his Neigh-
" bour's, and that he may not make him
" whatever he has a Mind to.

The neglecting to give Children ſuch Accompliſhments as are generally neceſſary to recommend them to the World, eſpecially at their firſt ſetting out in it, is alſo one frequent Cauſe of their ill Succeſs. The Accompliſhments I mean, are a genteel Turn of Behaviour, and a free and eaſy Addreſs. Theſe are often over-looked, or conſidered as mean

and

and trivial Things, and of no great Moment; and therefore this part of Education is often times quite neglected, or no great Care taken about it. Particularly if the Youth be intended for any of the learned Profeſſions, a good ſtock of Learning and Knowledge are often eſteemed the only Things neceſſary to Succeſs and Advancement in them. This is certainly a great Miſtake. For he that will carefully attend to the Event of things may often ſee the Man of Parts, Learning, and Knowledge in in his Profeſſion, quite over-looked and diſregarded; and for no other Reaſon but the want of that genteel Addreſs and Deportment which are neceſſary to recommend him to the World; whilſt a Perſon of not half his Ability in other Reſpects, ſhall by his more polite Behaviour, genteel Addreſs, becoming and decent Aſſurance, be careſſed and eſteemed, and procure himſelf many Friends and Acquaintance, who will promote him, and ſerve him. But the meer Man of Learning, conſcious of his want of theſe outward Accompliſhments, is apt to become baſhful, timorous, and reſerved; and cares not to put himſelf forward in the World, knowing the

aukward

aukward Figure he makes in it; and therefore refraining from publick Company he truſts intirely to his Merit, which for the moſt part is but of little Service to him, as being but little known. For Men are apt to judge by the outward Appearance; and indeed, until they become well acquainted with any one, can judge of him by nothing elſe. Where they ſee a Man well bred, and poliſhed in his Behaviour, they reaſonably conclude he has been well educated alſo in all other Reſpects. Whereas on the Contrary, they are uſually prejudiced againſt a Perſon of an aukward or unpolite Behaviour; as not expecting to find any great Acquirements in one that appears to have been but meanly bred. Thus perhaps this Perſon of great Learning and Knowledge, is known to be ſuch but by a few, and theſe only of his familiar and intimate Acquaintance, Men of Learning, but of Retirement alſo, like himſelf.

And thus it often happens that all the great Advantages that might reaſonably be expected from ſo much Learning and Knowledge, acquired by great Pains and Expence, are loſt,

and

and come to nothing, purely for want of a little more Money and Pains beſtowed at firſt for the furniſhing him with a genteel Behaviour, and giving him an eaſy and free Addreſs; which would naturally have produced that becoming Courage and Aſſurance ſo neceſſary to all that are to make their way in the World.

Theſe genteel Accompliſhments are to be acquired by a Dancing-School Education. And altho', as in other Arts and Sciences, a Genius is neceſſary to attain to any tolerable Perfection in Dancing, yet the Learning to Dance finely is not the only, nor indeed the chief Thing to be aimed at in this ſort of Education. If a Child can be brought to dance well, it is a pretty Accompliſhment; but tho' he ſhould have no Ear, and conſequently can never become a fine Dancer, yet he may be brought to walk and move gracefully; to have a genteel Behaviour, a free and eaſy Addreſs, and a decent, but manly Aſſurance; which are the Things of the greateſt Conſequence by much, and upon which, as I apprehend, will depend in a great Meaſure

his

his Succeſs in whatever Profeſſion or Buſineſs he is brought up to; and therefore this Sort of Education ought not by any means to be neglected.

The more Learning a Perſon acquires, without doubt, the more Eſteem he will merit. But, as I before obſerved, Learning alone is not all that is neceſſary in the Buſineſs of Education. Many learned Men have thought, that there are many other Accompliſhments, equally neceſſary to be attained to compleat a genteel Education.

" A great Part of the Learning now in " Faſhion in the Schools of *Europe*, and that " goes ordinarily into the Round of Educa- " tion," ſays Mr. Locke,‡ " a Gentleman may " in good Meaſure be unfurniſhed with, with- " out any great Diſparagement to himſelf, or " Prejudice to his Affairs. But Prudence " and good Breeding are in all Stations and " Occurrences of Life neceſſary; and moſt " young Men ſuffer in the want of them, and " come rawer and more aukward into the " World,

‡ Mr. *Lock*, p. 126.

" World, than they ſhould, for this very " Reaſon, becauſe theſe Qualities, which " are of all other the moſt neceſſary to be " taught, and ſtand moſt in need of the " Aſſiſtance and Help of a Teacher, are " generally neglected, and thought but a " ſlight or no Part of their Buſineſs. *Latin* " and Learning make all the Noiſe."

There are ſome (tho' I hope not many) great Schools where the young Gentlemen who are placed there, are not permitted to learn any thing elſe but their Books; and that part of Education that is to inſtruct them in Manners and good Breeding, and make them polite and agreeable, is neglected, or deſpiſed: And I muſt ſay, for the Reputation of ſuch Schools, that if they would have their Scholars appear Clowns, it has the happy Effect they deſire. I make no Queſtion but moſt Gentlemen and Ladies have ſeen Inſtances, where the Son and Daughter, belonging to the ſame Family, have been ſent out to Boarding-Schools proper for each Sex; and after having been there ſome time, when they have come home together at their Break-

ings-up, Miſs has appeared to have learned all the Rules of polite Behaviour, has been capable of receiving Company in the genteeleſt Manner, and of doing the Honours of the Family (if required) with ſuch an unaffected Eaſe and Complaiſance, as has gained her univerſal Eſteem; while Maſter, by having been at a School where he has been deprived of theſe Advantages, tho' he may have given Satisfaction as to his Learning, when he has been examined as to that Point, yet his ſhy clowniſh Behaviour, when he has been ſent for into Company, has often put his Friends out of Countenance for him.

* "The general Miſtake among us in the "Educating of our Children, is," ſays the Spectator, "That in our Daughters we take "care of their Perſons and neglect their "Minds; in our Sons, we are ſo intent upon "adorning their Minds, that we wholly "neglect their Bodies. It is from this you "ſhall ſee a young Lady celebrated and ad-"mired in all the Aſſemblies about Town, "when

* The Spectator, Vol. 1. p. 259.

" when her elder Brother is afraid to come " into a Room."

If the Youth, as he approaches towards Manhood, does ſometimes get rid of this Sheepiſhneſs of Behaviour, yet he moſt commonly parts with it for a worſe Quality, and has all the apiſh Rudeneſs and Impertinence that Ruſticity can furniſh him with.

This I have ſeveral times obſerved, and beg leave to ſay, that this Uncouthneſs and Rudeneſs of Behaviour, too often ſeen in many young Gentlemen, is generally owing to the Neglect of giving them a polite Education, which, had it been added to a learned one, would have given a quite different Turn to their Behaviour and Deportment; the forming of which, as Mr. Lock ſays,* " Ought " to be begun, and in good Meaſure learned, " by a young Gentleman whilſt he is under " a Tutor, or at School, before he comes " into the World upon his own Legs: For " then, uſually, it is too late to hope to reform " ſeveral habitual Indecencies, which lie in

* Mr. *Lock*, p. 118.

" little Things; for the Carriage is not as " it ſhould be, till it is become natural in every " Part, falling, as ſkilful Muſicians Fingers " do, into harmonious Order, without Care, " or without Thought. If in Converſation " a Man's Mind be kept up with a ſolicitous " Watchfulneſs about any Part of his Beha- " viour, inſtead of being mended by it, it " will be conſtrained, uneaſy, and ungrace- " ful."——And then he offers his Reaſons, why theſe Improvements ſhould be learned whilſt the young Gentleman is under a Tutor, or at School. " Becauſe, ſays he, Though " the Errors committed in Breeding are the " firſt that are taken Notice of by others, " yet they are the laſt that any one is told " of; not but that the Malice of the World " is forward enough to tattle of them; but " it is always out of his Hearing, who ſhould " make Profit of their Judgment, and reform " himſelf by their Cenſure. And indeed " this is ſo nice a Point to be medled with, " that even thoſe who are Friends, and wiſh " it were mended, ſcarce ever dare mention " it, and tell thoſe they love, that they are " guilty in ſuch or ſuch Caſes of ill Breeding.

" Errors

" Errors in other Things may often with " Civility be ſhewn another, and 'tis no " Breach of good Manners or Friendſhip, " to ſet him right in other Miſtakes; but " good Breeding itſelf allows not a Man to " touch upon this, or to inſinuate to another, " that he is guilty of Want of Breeding."—

As to the Advantage of good Breeding, he ſays, that " This one Accompliſhment will " more open his Way to him, get him more " Friends, and carry him farther in the " World, than all the hard Words or real " Knowledge he has got from the liberal " Arts, or his Tutors learned Encyclopædia. " Not that thoſe ſhould be neglected, but " by no Means preferred, or ſuffered to thruſt " out the other."

Mr. WEAVER in his ingenious Eſſay towards an Hiſtory of Dancing obſerves, that * " A " Man muſt have but very little Experience " of the World, or have made but very " ſuperficial Remarks on Mankind, who has " not obſerved, that the Education of Chil-

" dren

* Mr. *Weaver* in his Hiſtory of Dancing, p. 19. to 29.

" dren has a very conſiderable and ſtrong
" Influence on their After-lives. The Im-
" preſſions that are made in Children are
" very deep, the Matter is ſoft, and yields
" to the Signature: Fancy predominates in
" them, and whatever is received by that
" loſes nothing by its Continuance. If there-
" fore you ſuffer a fooliſh ſhame-fac'd Ruſti-
" city to prevail over Children, when they
" are young, it will ſcarce be poſſible for
" them to ſhake it off, when they are grown
" up; which alone may prove an Obſtacle
" to their Fortunes, and a Check to their
" Converſation. There is nothing appears
" to me ſo neceſſary a Qualification in this
" World, (as the World goes) either to ſecure
" a Man's own, to advance, and make his
" Fortune, or to recommend him to the
" Friendſhip or Eſteem of the Great, and
" of the Fair, as a *becoming Confidence* well
" managed, and more or leſs exerted, as the
" Buſineſs you promote, or the Perſon you
" Addreſs to, requires. It is *Inſtar Omnium*
" (as I may ſay) too often all the Virtues:
" For all the fine Accompliſhments of
" Knowledge and Wit, never preferred the
" hun-

" hundredth Part of People in the World,
" as this one Qualification of a *modeſt Aſſu-*
" *rance*, or *handſome Confidence*. This gives
" a Volubility to the Tongue, which by the
" Aſſurance of the Speaker, often paſſes for
" good Senſe and Reaſon, on tolerable Judges.
" This makes a Man an Advocate in his
" own Cauſe, and to puſh it with that In-
" trepidity, and Promiſe of Succeſs, that
" Perſons of the higheſt Stations for Dignity,
" Wealth, or Power, ſubmit to its Energy
" and Force. The Courts of Princes, the
" Gravity and Authority of Senates, the
" Pride of great Miniſters, the Aſſemblies of
" the Fair, are all ſubject to the agreeably
" *bold Man*; and he carries his Point by a
" ſort of Aſcendant, or Superiority of Nature
" above all Oppoſers; every thing pays Ho-
" mage to him, and ſo he becomes indeed
" the Framer of his own Fortune. This
" Quality is an excellent Huſband of mode-
" rate Parts; it ſets off every thing to the beſt
" Advantage, and plays the Juggler ſo with
" other Men's Underſtanding, that it palms
" upon them Men of very indifferent Parts
" for Prodigies.——Whereas for want of

" this

" this Qualification, many a Man of Senſe,
" thro' an habitual and daſtard Shame-
" facedneſs, lies unregarded in Miſery, without
" Hopes of Redreſs. Great Men ſeek not
" now for retir'd Merit to encourage and
" reward it; But it is the aſpiring, puſhing
" Man only thrives, and carries his Cauſe.
" Now the Foundation of this Virtue of a
" *modeſt Aſſurance*, (if I may ſo term it) may
" be laid in *Dancing*; than *which*, nothing
" as Mr. LOCK obſerves, appears to give
" Children ſo much becoming *Confidence*, and
" ſo to raiſe them to the Converſation of
" thoſe above their Age: And this being
" fix'd by learning this Art young, ſeldom
" leaves them when grown up. And by dan-
" cing in Company, or ſingly before many
" Spectators, Children wear off that Diffi-
" dence, Fear, and Aukwardneſs, which
" might be a perpetual *Remora* to their For-
" tunes; and which is very viſible in Chil-
" dren that are not uſed to Company, and
" want thoſe Advantages; as is plain from
" thoſe we find in the Country, and retir'd
" Places;——tho' it muſt be confeſſed,
" ſays he, that Examples of this extream

" Ruſticity

" Ruſticity are not ſo frequent in this free
" Nation of *England*, where the Gentry are
" not ſo far exalted above the Yeomanry and
" Peaſantry, as to confine the *Art* of *Dan-*
" *cing* to themſelves; yet it is certain, that
" for want of a competent Knowledge in
" this *Art*, and which ſhould have been
" learn'd when young, the Publick loſes
" many a Man of exquiſite Intellectuals, and
" unbiaſs'd Probity, purely for the want of
" this ſo neceſſary an Accompliſhment, *Aſſu-*
" *rance*; while the preſſing Knave or Fool
" ſhoulders him out, and gets the Prize. I
" have known Men who have Reaſoned ad-
" mirably in their Chambers, and with their
" intimate Friends, who have not been able
" to ſpeak a word either in an Aſſembly, or
" to a Man of great Poſt and Dignity, tho'
" their Fortunes depended on it; nay, when
" it has been ſhewn, and conſidered, that
" take away the Trappings and Titles, the
" Perſon who aw'd them, or the Aſſembly
" that check'd them, was their Inferior in
" all Qualifications as Man: Whereas if theſe
" Gentlemen had been Maſters of that *Aſſu-*
" *rance* which might perhaps have been

" attainable by learning to *Dance* when
" Young, and by *That* being inur'd to
" Company, to dance before them, and
" the like, they might have become more
" ſerviceable to themſelves and the Pub-
" lick. ——— Again, this *Aſſurance*, or
" *handſome Confidence*, derived from *Dan-*
" *cing*, is alſo a conſiderable Advantage, and
" an abſolutely neceſſary Qualification, with
" regard to the *Fair*. The Ladies are of
" eaſier Acceſs to a Man thus qualified, eſpe-
" cially if he arrive at any Excellence in this
" Art; that Gracefulneſs of Motion, which is
" extreamly agreeable to the Eye, ſingu-
" larly recommends a Perſon; and that *hand-*
" *ſome Confidence*, which proceeds from the
" ſame Cauſe, puſhes that Advantage over
" their Hearts. Perhaps too there may be
" ſome natural Sympathy betwixt the Light-
" neſs of the Motions of a graceful *Dancer*,
" and the Heart and Inclinations of the *Fair*.
" Fancy and Imagination are very ſtrong in
" Women, and whatever hits that agreeably,
" has a thouſand to one of Succeſs. ———
" And ſince Cuſtom has often delivered to

" their

" their Hands the Diſpoſition of conſiderable
" Eſtates; it is worth the ſtudy of thoſe who
" conceive hopes of Advancement in Mar-
" riage, to be perfect in thoſe things, which
" move and touch the Fancy as well as
" thoſe which ſtrike the Reaſon.———And
" ſays he, We find that as ſoon as Children
" are capable of any thing, they are touch'd
" with Praiſe; and finding themſelves in
" *Dancing* the Object of all the Beholders
" Eyes, they are deſirous to pleaſe, and gain
" Commendation; which having obtained,
" it gives them Courage, and a good Opinion
" of themſelves, which naturally produce
" Forwardneſs, both of Diſcourſe and Be-
" haviour, and that gives a Face of Manhood
" to their Appearance.

" Tho' what has been here ſaid in theſe
" Reflections may ſeem at firſt view to be
" rather directed to young Gentlemen than
" young Ladies; yet on Conſideration it will
" appear, that it reaches the latter in pro-
" portion to their Sex. For tho' Modeſty
" be the peculiar Grace and Prerogative of
" that Sex, yet is there a modeſt Freedom

" and Aſſurance abſolutely neceſſary to ſet off
" their Perfections, and render them con-
" verſible, and which puts a very viſible Di-
" ſtinction betwixt the unpoliſh'd Appearance
" of a Country Education, and that of Cities
" and Courts; all the brighter parts of the
" Sex being loſt in the Baſhful Ruſticity of
" the former, and Modeſty ſet off, and made
" more Conſpicuous and Brillant in the latter;
" by which they are qualified to converſe
" with Advantage with Man, and enabled to
" anſwer, confute, or allow his Addreſſes,
" his Arguments, or his Pretenſions: And
" this neceſſary and *becoming Aſſurance*, they
" can only derive from *Dancing*; which
" alſo gives them a graceful Motion and
" Addreſs.

Many People are apt to think the Benefit of a Dancing-School Education to be of no great Conſideration or Conſequence. But thoſe are generally ſuch as conſider it in no other Light than the learning to perform the proper Steps and Figures of the Dances; and do not reflect upon the many great Advantages ariſing from this ſort of Education. It

is the graceful Motion of the Body in Walking, reaching out the Hand, Bowing, or performing the other common Actions of Life, in a free, easy, and genteel Manner, that distinguishes the well bred Person from a Clown.

" A Man of Learning and Sense," says the Spectator,* " is distinguished from others as " he is such, tho' he never runs upon Points " too difficult for the rest of the World; in " like manner the reaching out of the Arm, " and the most ordinary Motion, discovers " whether a Man ever learnt to know what " is the true Harmony and Composure of " his Limbs and Countenance.

" There is, as ROCHEFOUCAULT observes, " an Eloquence in the Air of a Person no " less powerful and persuasive than that in " Words, for graceful Action is to the Body, " what good Sense is to the Mind.

The want of knowing how to come handsomely into a Room, has put many Men of good Learning to the Blush, when they have had

* The Spectator, Vol. 5. p. 58.

had an Occaſion to wait upon Perſons of Quality and Diſtinction. I have obſerved more than once that the Flutter or ſort of Confuſion they have been in, from a Conſciouſneſs of their own Defect in this particular, has often made them heſitate in paying their Compliments, or relating their Buſineſs; and been of no ſmall Hindrance to their ſhewing their other Parts to Advantage.

" There is often in People, ſays Mr. Lock, " † a clowniſh Shamefacedneſs before Stran- " gers, or thoſe above them; They are con- " founded in their Thoughts, Words, and " Looks; and ſo loſe themſelves in that " Confuſion, as not to be able to do any " thing, or at leaſt not with that Freedom and " Gracefulneſs, which pleaſes and makes " them acceptable.

Many times the want of theſe Accompliſhments has made well-bred People conceive but a mean Opinion of a Perſon, who has otherwiſe had a great deal of Merit. Therefore it behoves every Perſon who is to appear amongſt

† Mr. *Lock*, p. 213.

amongſt well-bred Company, to make himſelf acquainted with thoſe Accompliſhments, the want of which may make him ſlighted and diſregarded.

For, when once People have conceived any thing to our Diſadvantage, it requires a double ſhare of Merit to ſet us right in their Eſteem; for nothing is harder to be overcome than Prejudice.

" ‡ We generally," ſays the *Spectator*, " form ſuch Ideas of People at firſt ſight, as " we are hardly ever perſuaded to lay aſide " afterwards: For this Reaſon a Man would " wiſh to have nothing diſagreeable or un- " comely in his Approaches, and to be able " to enter a Room with a good Grace.

" I might add," ſays he " that a moderate " Knowledge in the little Rules of good- " Breeding gives a Man ſome Aſſurance, and " makes him eaſy in all Companies. For " want of this, I have ſeen a Profeſſor of a " liberal Science at a loſs to ſalute a Lady, and " a moſt

‡ The Spectator, Vol. 1. p. 263.

" a moſt excellent Mathematician not able to
" determine whether he ſhould ſtand or ſit
" while my Lord drank to him.

It is the proper Buſineſs of a Dancing-Maſter to regulate theſe Matters; and, as Mr. Lock ſays, § " wipe off that Plainneſs of " Nature which the *a-la-mode* People call " Clowniſhneſs: And ſince nothing appears " to me to give Children ſo much becoming " Confidence and Behaviour, and ſo to raiſe " them to the Converſation of thoſe above " their Age, as *Dancing*, I think they ſhould " be taught to dance as ſoon as they are capable " of learning it. For tho' this conſiſts only in " outward Gracefulneſs of Motion, yet, I " know not how, it gives Children manly " Thoughts and Carriage, more than any " Thing.

If Children are taught Young, before any ill Habits have taken Place, and be made to turn their Feet out, and keep their Heads and Bodies upright; this will be a Means of preſerving their Shapes, and give them a becoming

§ Mr. *Lock*, p. 71.

becoming Gracefulneſs in their Air; and, if they are not ſo far advanced in Years as to have their Joints fixed and ſettled, it may be a Means to recover them from the aukward Gait or Form of Body, they may be inclinable to. Therefore many Parents are guilty of a Miſtake, often of bad Conſequence to their Children, in putting off their learning of what they deſign their Children ſhall be taught by the Dancing-Maſter, till they have left School, or are very far advanced in their other Learning: For if their Children have any Aukwardneſſes in their Gait, or otherwiſe, when they are grown pretty large, it may be difficult to break them of ſuch contracted ill Habits; or at leaſt they will never be able to perform thoſe graceful Actions of Body, with that Eaſe and Unaffectedneſs as they would otherwiſe have done, had they begun ſooner; but their Motions will always appear ſtiff and unnatural. Beſides, when they are grown pretty big, they are apt to be aſhamed to learn; and perhaps their Aukwardneſſes will be ſo ſettled and fixed, that it may not be in the Power of any Maſter to alter them.

Learning is, without doubt, abſolutely neceſſary to qualify a Perſon deſigned for any Profeſſion or genteel Employment; and is a commendable Accompliſhment in a Gentleman: But, in order to give this valuable Accompliſhment its proper Luſtre, there muſt be added to it a polite and graceful Behaviour; and if Children do not take a proper Opportunity to learn the one, as well as the other, they may afterwards find themſelves greatly to ſeek in the World, for want of theſe Qualifications to introduce them. This part of Education is but a trifling Expence, and may prove of great Uſe and Service; and even if there were no more than a Probability of its being advantageous to a Child, what Parent would be ſo unreaſonably ſaving as not to beſtow it upon him. I have known many Gentlemen who have been ſo ſenſible of the Diſadvantages they have lain under for want of theſe polite Accompliſhments, that, after they have come out in the World, and ſeen the aukward Figure they have made, have apply'd to ſuch whoſe Buſineſs it is to teach them, to be inſtructed in thoſe Things they have found themſelves ſo deficient in; and

were

were afterwards ſtrong Advocates for this part of Education, and declared they could not have thought there were ſo many Advantages as they found there were in theſe Accompliſhments, which many People thro' Ignorance or Prejudice have entertained but a mean Opinion of.

And the Spectator recommending this part of Education ſays, * "It may appear odd "that I, who ſet up for a mighty Lover at "leaſt of Virtue, ſhould take ſo much Pains "to recommend what the ſoberer Part of "Mankind look upon to be a Trifle; but "under Favour of the ſoberer Part of Man-"kind, I think," ſays he, "they have not "enough conſidered this Matter, and for that "Reaſon only diſeſteem it." Beſides, many Gentlemen may intend their Sons ſhall travel, or Buſineſs may engage them to go into foreign Countries, or may require them to remove to Cities or Towns far remote from their preſent Acquaintance. In ſuch Caſes, they will find a genteel Mien and Behaviour to be very

* Spectator, Vol. 6. p. 269.

uſeful things towards gaining the good Opinion of Strangers.

As it appears ſo neceſſary, ſurely it is highly incumbent on Parents to have their Children inſtructed in the Rules of genteel Behaviour; by which means, ſays the *Tatler*, † "They "will be ſkilled in the common Modes of "Life, and make a greater Progreſs in the "World by that Knowledge, than with the "greateſt Qualities without it.——We ſee "a World of Pains taken, and the beſt Years "of Life ſpent, in collecting a Sett of "Thoughts in a College for the Conduct of "Life; and, after all, the Man ſo qualified "ſhall heſitate in his Speech to a good Suit "of Cloaths, and want common Senſe before "an agreeable Woman. Hence it is, that "Wiſdom, Valour, Juſtice, and Learning, "can't keep a Man in Countenance that is "poſſeſſed with theſe Excellencies, if he "wants that inferior Art of Life and Beha-"viour, called good Breeding." And as a farther Recommendation of Dancing, and to ſhew its Origin, Antiquity, and Uſefulneſs,

† Tatler, Vol. 1. p. 417.

neſs, I ſhall beg leave to tranſcribe the following Spectator, who ſays, § " LUCIAN, in " one of his Dialogues, introduces a Philoſo- " pher chiding his Friend for his being a " Lover of Dancing, and a Frequenter of " Balls. The other undertakes the Defence " of his favourite Diverſion, which, he ſays, " was firſt invented by the *Goddeſs Rhea*, and " preſerved the Life of *Jupiter* himſelf from " the Cruelty of his Father *Saturn*. He " proceeds to ſhew, that it had been approved " by the greateſt Men in all Ages; that *Ho-* " *mer* calls *Merion* a *Fine Dancer*; and ſays, " That the graceful Mien and great Agility, " which he had acquired by that Exerciſe, " diſtinguiſh'd him above the reſt in the " Armies, both of *Greeks* and *Trojans*. He " adds, that *Pyrrhus* gained more Reputation " by inventing the Dance which is called " after his Name, than by all his other " Actions: That the *Lacedemonians*, who " were the braveſt People in *Greece*, gave " great Encouragement to this Diverſion, " and made their *Hormus* (a Dance much " reſembling the *French* Brawl) famous over " all

§ Spectator, Vol. 6. p. 266.

" all *Asia:* That there were ſtill extant ſome " *Theſſalian* Statues erected to the Honour of " their beſt Dancers: And that he wondered " how his Brother Philoſopher could declare " himſelf againſt the Opinions of thoſe two " Perſons, whom he profeſs'd ſo much to " admire, *Homer* and *Heſiod*; the latter of " which compares Valour and Dancing " together; and ſays, *That the Gods have* " *beſtowed Fortitude on ſome Men, and on others* " *a Diſpoſition for Dancing.*

" Laſtly, he puts him in Mind that *So-* " *crates*, (who in the Judgment of *Apollo*, " was the wiſeſt of Men) was not only a " profeſſed Admirer of this Exerciſe in others, " but learned it himſelf when he was an old " Man.

" The moroſe Philoſopher is ſo much " affected by theſe, and ſome other Au- " thorities, that he becomes a Convert to " his Friend, and deſires he would take " him with him when he went to the next " Ball.

As the following Letter in the Spectator, ſhews the Benefit accruing to young Ladies from their having the Happineſs of being placed in good Boarding-Schools, under the Direction of ſkillful and prudent Inſtructers, and is a further Confirmation of the Uſefulneſs of Dancing; I ſhall therefore inſert it.

* "I am a Widower, with but one "Daughter; ſhe was by Nature much en- "clined to be a Romp, and I had no way "of educating her, but commanding a young "Woman, whom I entertain'd to take Care "of her, to be very watchful in her Care and "Attendance about her. I am a Man of "Buſineſs, and obliged to be much abroad. "The Neighbours have told me, that in my "Abſence our Maid has let in the ſpruce Ser- "vants in the Neighbourhood to Junketings, "while my Girl played and romped even "in the Street. To tell you the plain Truth, "I catched her once, at eleven Years old, at "Chuck-farthing among the Boys. This put "me upon new Thoughts about my Child, "and I determined to place her at a Boarding-

"School,

* Spectator, Vol. 1. p. 260.

" School, and at the ſame time gave a very
" diſcreet young Gentlewoman her Main-
" tenance at the ſame Place and Rate, to be
" her Companion. I took little Notice of
" my Girl from Time to Time, but ſaw her
" now and then in good Health, out of
" Harm's way, and was ſatisfied. But by
" much Importunity, I was lately prevailed
" with to go to one of their Balls. I cannot
" expreſs to you the Anxiety my ſilly Heart
" was in, when I ſaw my Romp, now Fif-
" teen, taken out: I never felt the Pangs
" of a Father upon me ſo ſtrongly in my
" whole Life before, and I could not
" have ſuffer'd more had my whole For-
" tune been at Stake. My Girl came on
" with the moſt becoming Modeſty I had
" ever ſeen, and caſting a reſpectful Eye, as
" if ſhe feared me more than all the Audience,
" I gave a Nod, which, I think, gave her
" all the Spirit ſhe aſſumed upon it, but ſhe
" roſe properly to that Dignity of Aſpect.
" My Romp, now the moſt graceful Perſon
" of her Sex, aſſumed a Majeſty which com-
" manded the higheſt Reſpect; and when
" ſhe turned to me, and ſaw my Face in

" Rapture,

" Rapture, ſhe fell into the prettieſt Smile,
" and I ſaw in all her Motion that ſhe exult-
" ed in her Father's Satisfaction. You, Mr.
" *Spectator*, will, better than I can tell you,
" imagine to yourſelf all the different Beauties
" and Changes of Aſpect in an accompliſhed
" young Woman, ſetting forth all her Beauties
" with a Deſign to pleaſe no one ſo much as
" her Father. My Girl's Lover can never
" know half the Satisfaction that I did in her
" that Day. I could not poſſibly have ima-
" gined, that ſo great Improvement could
" have been wrought by an Art that I always
" held in itſelf ridiculous and contemptible.
" There is, I am convinced, no Method like
" this to give young Women a Senſe of their
" own Value and Dignity; and I am ſure
" there can be none ſo expeditious to com-
" municate that Value to others. As for the
" flippant inſipidly Gay and wantonly For-
" ward, whom you behold among Dancers,
" that Carriage is more to be attributed to
" the perverſe Genius of the Performers, than
" imputed to the Art itſelf. For my Part,
" my Child has danced herſelf into my Eſteem,
" and I have as great an Honour for her as

" ever I had for her Mother, from whom ſhe
" derived thoſe latent good Qualities which
" appeared in her Countenance when ſhe was
" dancing; for my Girl, tho' I ſay it myſelf,
" ſhewed in one Quarter of an Hour the innate
" Principles of a modeſt Virgin, a tender
" Wife, a generous Friend, a kind Mother,
" and an indulgent Miſtreſs. I'll ſtrain hard
" but I will purchaſe for her an Huſband
" ſuitable to her Merit. I am your Convert
" in the Admiration of what I thought you
" jeſted when you recommended; and if you
" pleaſe to be at my Houſe on *Thurſday* next,
" I make a Ball for my Daughter, and you
" ſhall ſee her Dance, or, if you will do her
" that Honour, dance with her." I ſhall conclude this Subject with the Words of the *Guardian*, No. 94.*

" The moſt eſtabliſhed Error, " ſays he,
" of our Univerſity Education, is the general
" Neglect of all the little Qualifications and
" Accompliſhments which make up the Cha-
" racter of a well bred-Man; and the general
" Attention to what is called a deep Learning.
" But

* *Guardian* Vol. 2. p. 51.

" But as there are very few bleſſed with a
" Genius, that ſhall force Succeſs by the
" ſtrength of itſelf alone, and few Occaſions
" of Life that require the Aid of ſuch a Ge-
" nius, the vaſt Majority of the unbleſſed
" Souls ought to ſtore themſelves with ſuch
" Acquiſitions, in which every Man has Ca-
" pacity to make a conſiderable Progreſs, and
" from which every common Occaſion of
" Life may reap great Advantage. The Per-
" ſons that may be uſeful to us in the making
" our Fortunes, are ſuch as are already happy
" in their own: I may proceed to ſay, that
" the Men of Figure and Family are more
" Superficial in their Education than thoſe
" of a leſs Degree, and of Courſe are ready
" to encourage and protect that Qualification
" in another which they themſelves are
" Maſters of. For their own Application im-
" plies the Purſuit of ſomething commend-
" able, and when they ſee their own Cha-
" racters propoſed as imitable, they muſt be
" won by ſuch an irreſiſtible Flattery. But
" thoſe of the Univerſity, who are to make
" their Fortunes by a ready Inſinuation into
" the Favour of their Superiors, contemn

" this neceſſary Foppery ſo far as not to be
" able to ſpeak Common Senſe to them,
" without Heſitation, Perplexity and Con-
" fuſion. For want of Care in acquiring leſs
" Accompliſhments which adorn ordinary
" Life, he that is ſo unhappy as to be born
" poor, is condemned to a Method that will
" very probably keep him ſo.

" I hope all the Learned will forgive what
" is ſaid purely for their Service, and tends
" to no other Injury againſt them, than ad-
" moniſhing them not to overlook ſuch little
" Qualifications, as they every day ſee defeat
" their great Excellences in the purſuit both
" of Reputation and Fortune.

" If the Youth of the Univerſity were to
" be advanced according to their Sufficiency
" in the ſevere Progreſs of Learning; or
" *Riches could be ſecured to Men of Under-*
" *ſtanding, and Favour to Men of Skill*; then
" indeed all Studies were ſolemnly to be defied,
" that did not ſeriouſly purſue the main End;
" but ſince our Merit is to be tryed by the
" unſkilful Many, we muſt gratify the Senſe

" of

" of the injudicious Majority, ſatisfying our-
" ſelves, that the Shame of a trivial Qualifica-
" tion, ſticks only upon him that prefers it
" to one more ſubſtantial.——Perſons
" of Indigent Education are apt to paſs upon
" themſelves and others for modeſt, eſpe-
" cially in the point of Behaviour; though
" 'tis eaſy to prove, that this miſtaken Mo-
" deſty not only ariſes from Ignorance but
" begets the appearance of its oppoſite Pride.
" For he that is conſcious of his own Inſuffi-
" ciency to addreſs his Superiors without
" appearing ridiculous is by that betrayed
" into the ſame Neglect and Indifference
" towards them, which may bear the Con-
" ſtruction of Pride. From this Habit they
" begin to argue againſt the baſe ſubmiſſive
" Application from Men of Letters to Men
" of Fortune, and be grieved when they ſee,
" as BEN JOHNSON ſays,

——The Learned Pate
Duck to the Golden Fool——

" Though theſe are Points of Neceſſity and
" Convenience, and to be eſteemed Submiſ-
" ſions rather to the Occaſion, than to the
" Perſon; it was a fine Anſwer of *Diogenes*,

" who

" who being aſked in Mockery, why Phi-
" loſophers were the Followers of rich Men,
" and not rich Men of Philoſophers, reply'd,
" Becauſe the one knew what they had need
" of, and the other did not. It certainly
" muſt be difficult to prove, that a Man of
" Buſineſs, or a Profeſſion, ought not to be
" what we call a Gentleman; but yet very
" few of them are ſo. Upon this Account
" they have little Converſation with thoſe
" who might do them moſt Service, but
" upon ſuch Occaſions only as Application
" is made to them in their particular Calling;
" and for any Thing they can do or ſay in
" ſuch Matters have their Reward, and
" therefore rather receive than confer an
" Obligation: Whereas he that adds his
" being agreeable to his being ſerviceable, is
" conſtantly in a Capacity of obliging others.
" ——— What pleaſant Victories over the
" Loud, the Saucy, and the Illiterate, would
" attend the Men of Learning and Breeding!
" which Qualifications, could we but join,
" would beget ſuch a Confidence, as ariſing
" from good Senſe, and good Nature, would
" never let us oppreſs others, or deſert our-

" ſelves.

" ſelves. In ſhort, whether a Man intends
" a Life of Buſineſs or Pleaſure, 'tis impoſ-
" ſible to purſue either in an elegant Manner,
" without the Help of good Breeding. I
" ſhall conclude with the Face at leaſt of a
" regular Diſcourſe, and ſay: If 'tis our Be-
" haviour and Addreſs, upon all common
" Occaſions, that prejudice People in our
" Favour, or to our Diſadvantage; and the
" more ſubſtantial Parts, as our Learning and
" Induſtry, can't poſſibly appear but to few;
" it is not juſtifiable to ſpend ſo much Time
" in that, which ſo very few are Judges of,
" and utterly neglect that, which falls within
" the Cenſure of ſo many.

A DISSER-

A DISSERTATION *on the Regulation of the Art of Dancing.*

AS Dancing is an Accompliſhment as well uſeful as entertaining, it is to be wiſhed, that the ſeveral Maſters in this Art would, by general Conſent, agree to teach their Scholars to perform the Steps and Figures of the moſt faſhionable Dances in one uniform Manner.

The many different Ways that are now taught, occaſion no ſmall Confuſion amongſt thoſe Gentlemen and Ladies who have learned of different Maſters, when they meet to entertain themſelves with this Diverſion. Mr. WEAVER, in his Tranſlation of Monſieur FEUILLET, has added by way of Supplement, all the Minuet Steps that have been taught by the beſt Maſters in our own, and other Countries, ſince this Dance was invented. But which of thoſe Steps ſhould be taught, and in what Part of the Dance introduced,

wants

wants to be more generally agreed upon and ſettled, for that is a Point in which ſeveral very good Maſters differ. To mention all the different Ways of beginning the Minuet, performing the Steps, and the many Whims that are uſed as Graces in it, would take up too much Room and Time, and not anſwer any purpoſe, more than to ſhew what variety of Methods are purſued by different Maſters.

'Tis undoubtedly true, that we are greatly obliged to the *French* for many Improvements in Dancing, and that there are a great many good Maſters amongſt them; but every *Frenchman* that can "hop, caper, tumble, twirl, turn "round, and jump over their Heads, and "in a Word, play a thouſand Pranks, which "many Animals can do better than a Man, "as the Spectator obſerves, may not be pro-"perly qualify'd to teach that genteel Part "of Dancing, that ſhould recommend a "Gentleman." I have known Scholars that have changed a very good Maſter to learn of a *Monſieur*, who has not only made them Dance very badly, but given them many ridiculous Airs *par deſſus la Marchée*; and for

his Trouble he has taken but two Guineas Entrance, beſides being extravagantly paid for his Leſſons.

If the beſt Maſter was to teach in the Country, and his Scholars ſhould afterwards learn in Town, whether they fall into good or bad hands, ſome different Step, Grace, or Alteration would be made, to make their Parents believe that they had learn'd ſomething new; and tho' they ſhould not make much, if any Improvement, the very Name of having been taught in Town gives their Parents a great Opinion of their Performances. I have known ſome Inſtances of Maſters in Town, who have deſired that their Scholars ſhould not learn in the Country; when to my Knowledge they would have been aſhamed to have appeared upon an Examination before proper Judges, with the Perſon whoſe Teaching they have pretended to diſlike. That there are exceeding good Maſters in *London* no-body can diſpute; and that there are ſome who have a pretty deal of Buſineſs, that are not overſtocked with Merit, is as indiſputable; and that there are a great many who know but very little about it, is another

another abſolute Truth; that a good Maſter will teach well any where, and a bad one no where, is undeniable; and why Dancing, more than other Arts or Sciences, ſhould be confined to *London* only, no good Reaſon can be given.

Except it ſhould be allowed, that if a Perſon has been ever ſo well inſtructed, the moment he quits *London* the Knowledge he has acquired, by means of a ſtrange Attraction peculiar to that Place, evaporates and flies back, like the Needle to the Pole, as ſoon as he breathes the Country Air. There certainly is ſo much in Prejudice, that (excepting ſome few that are really Judges) if the beſt Maſter that ever was, were to teach in the Country, and his Reputation not before known, his Performances would be deemed but trifling, in compariſon with thoſe of a Maſter in Town, that had not half his Abilities. That there are a great many Maſters in the Country who teach very badly is undoubtedly true; but it is not to be concluded from thence, that there are no good ones.

I would not be miſunderſtood. I do not pretend to deny, that it is very juſtifiable to alter Children's Dancing when they have been ill taught: But when they have not, no Maſter has any right to take away another's Character upon ſo trifling an Occaſion as the introducing ſome little Grace, as they call it, in the *Minuet*, as the *Contretemps March*, or *Cooli* and *Bound*, or ſome particular Turn of the Body, which numbers of good Maſters teach differently; theſe not being any of the Eſſentials of good Dancing, tho' many that are not really Judges may think they are.

If there were a proper Regulation in the Art of Dancing, all the Maſters, that underſtood the Characters, might teach the Steps and Figures of all Dances alike.

Mr. SIRIS, in his Dedication of Monſieur FEUILLET's Book of the Characters of Dancing, addreſſeth himſelf thus to the Dancing Maſters.

" GENTLEMEN,

" As I am fully perſuaded you employ " your beſt Endeavours to arrive at a Perfec- " tion in the Art you profeſs, ſo I flatter " myſelf this Work of mine will prove no " unacceptable Preſent to you, ſince by it " we may all reap two Advantages. Firſt, as " to the Publick: Our Scholars, altho' they " have learnt of different Maſters, whether " in the City or Country, may agree together " in the Aſſemblies where they ſhall meet, " as if they had learnt of the ſame Perſon.

" The ſecond Advantage accrues wholly " to ourſelves, in that having before us the " Works of the moſt expert Maſters in this " Art, we may from thence form a good " *Goût*, as well for noble Dancing, which " ought to be our principal Aim, as for the " theatrical Way."

Mr. WEAVER, in the Preface to his Tranſlation of Monſ. FEUILLET, ſays, " I queſtion " not but others will find the ſame Satisfaction " from their Study which I have done, ſince,

" by

" by a close Application to this Character, I
" have made such a Progress in it, as to be
" able to communicate all Dances to the rest
" of the Profession at any Distance."

From these Observations it is evident, that all sorts of Dances may be communicated by the Characters; and the number of Dances; already published by many eminent Masters; is a plain and absolute Demonstration of it.

This Regulation of the Art of Dancing may perhaps meet with some Opposition, because many Masters that are now in great Esteem, would be obliged to learn the Characters of Dancing, in order to their understanding of a Business they have already established a Reputation in: This will therefore make them unwilling to be put out of their old Way, as well knowing, if the World has conceived a good Opinion of them, it answers their Purpose as well as if they were possessed of the greatest Merit. Here I shall beg leave to propose a few Questions; and first, Must not that Art be entirely Confusion and Jumble, that is not under proper Regulations?

tions? Why ſome will ſay, Dancing is already under proper Regulations, and there are certain Rules for teaching this Art preſcribed and laid down. How are theſe Rules to be come at or learned? If you learn of a Maſter of very good Character, he will tell you, that This or That Way is the beſt Way. Apply to another whoſe Character is equally as good, and he will tell you, This is ſtiff, or affected, and That is quite wrong. And if you go to a Number one after another, they almoſt all contradict one another, and teach every one a different Way.

It may perhaps be aſked, How comes it to paſs that ſo many Maſters, of ſome Reputation in their Profeſſions, teach different from one another? I imagine the Reaſon to be this, that every one is attached to the Way he was taught, and thinks his Maſter's Abilities ſuperior to any other; and is ſo far prejudiced in Favour of his own Method, that he thinks no other ſo good. And I make no doubt, but Numbers would give the ſame important Reaſon; and keep on teaching different Ways. Suppoſing there were twenty Maſters that underſtood

derſtood their Buſineſs very well, is it poſſible that there ſhould be ſo many beſt Ways of teaching a Dance? Suppoſing theſe Ways could be equally good, if they are differently taught, will not the Scholars of every Maſter when they Dance with others, appear confuſed and diſordered for want of Uniformity of Motion and Figure? How can theſe Maſters ever poſſibly teach alike, if there is not one uniform Manner agreed upon and publiſhed in Characters for every one's Uſe?

Why ſome may ſay it is no matter whether we all teach alike; I think my Manner of teaching to be a very good one, becauſe I get a great deal of Money by it, and let other People pleaſe themſelves. If twenty Maſters ſhould ſay the ſame thing, what would that be but begging the Queſtion? If one Maſter's Manner of teaching is as good as another's, who has a right to challenge a Superiority? Such a Maſter's teaching This or That Way, does not abſolutely determine his Method to be better than another's, who may have learnt of a Maſter equally as good as he has done. But the Thing that generally determines in

Favour

Favour of moſt Maſters, is, either the happy Situation they may be placed in for Buſineſs, or the good Fortune they may have of being introduced into the World by ſome one, or many good Friends. This often crowns a Perſon's Succeſs, when one of equal Merit (if not ſuperior) ſhall lie buried in Obſcurity for want of ſome lucky occaſion to make his Abilities known to the World. But this is not only the Caſe of the People in our Profeſſion, but what happens in all the Profeſſions in Life; and indeed is what I ſhould not have taken any Notice of, but I cannot help thinking the World is ſometimes more prejudiced in Favour of one or two People of a Profeſſion, than perhaps their Merit may have a juſt Claim to. And I think it ſomething ſtrange, that ſo ſmall a number of People, as are generally thought worthy of Eſteem by the injudicious Many, ſhould be the only Perſons of real Merit in their Profeſſions. I ſhould be very ſorry if any Perſon ſhould be ſo unkind as to put a wrong Conſtruction upon what I have ſaid, for I have no Intention to depreciate the Merit of the real Deſerving.

But to return to the Regulation of Dancing. If it was once accompliſhed it would be of very great Advantage to the Maſters in general, as well as to their Scholars; for, as Mr. SIRIS obſerves, our Scholars, although they have learnt of different Maſters, whether in the City or Country, may agree together in the Aſſemblies where they ſhall meet, as if they had learnt of the ſame Perſon. The Method he propoſes for every one's teaching alike, is, that every Maſter ſhould underſtand the Characters. If the Characters were generally underſtood by all Maſters, and the *Minuet*, *Rigadoon*, and *Louvre* put into Characters by the Aſſiſtance and general Approbation of a Society of the beſt Maſters, it would certainly be a means of every one's teaching the Steps and Figures of all Dances alike.

I ſhould be glad if our Maſters that are at the Head of the Profeſſion, would take it into their Conſideration. I am fully convinced it may be effected, and Dancing greatly improved, if they would ſet about ſo laudable an Undertaking. I cannot think of but one plauſible Objection than can be made againſt this

this Regulation in Dancing, and that is, that a Maſter in great Repute will not come into this Undertaking, becauſe it may be making his method of teaching common; for I ſuppoſe this Regulation to be brought about by every Maſter's propoſing his manner of performing theſe Dances to the reſt of the Society, and of their approving what they like of, and objecting to what may be diſliked. However I cannot apprehend that any Maſter of Merit would think ſo meanly, and ſelfiſhly, as not to contribute towards the Improvement of an Art, whereby he acquires his Livelihood; but would be rather pleaſed that he had it in his Power to oblige a whole Society, by communicating to them ſuch things as might be of Service and Benefit to them; as well as have the ſecret Satisfaction of aſſiſting in laying a Foundation for forming that, which is at preſent but a very Arbitrary and Irregular Art, into a Regular, Uniform, and Compleat one. Mr. SIRIS obſerves, that, by underſtanding the Characters of Dancing, we have not only the Benefit of teaching our Scholars the ſame way, but ſays he, "The "ſecond Advantage accrues wholly to our-

" ſelves, in that, having before us the Works " of the moſt expert Maſters in this Art, we " may from thence form a good *Goût*, as " well for noble Dancing (by which he " means School-Dancing) which ought to be " our principal Aim; as for the theatrical " Way.

From whence it is evident, that, by learning the Characters, a Maſter may be able to underſtand all the Dances that have been, or may be publiſhed in his time; and by diſcovering the Beauties of each particular Dance, he may improve as much in his Taſte of good Dancing, as a Perſon of Senſe does by reading good Authors. Generally ſpeaking, all judicious and conſidering Men in every Profeſſion are willing to know what was done in their way, before their time; and commonly lay a Foundation for their own Improvement from what Materials they can collect from Ingenious Men in their Art. And, no doubt, had our Predeceſſors in our Profeſſion, in ancient Times, had the Advantage we have of Writing our Dances in Characters, we ſhould not have been left at this time Ignorant of the

Dances

Dances ſo much celebrated by the *Greeks* and *Romans*. Which Dances, we are informed by Hiſtory, were made to move the Paſſions, and ſerved as Leſſons to teach Mankind Bravery, (as the Warlike Dance of PYRRHUS) or cauſed Compaſſion, Horror, or Gaiety, according to the Intention of the Performer. I only mention this, to ſhew the Advantage we have by underſtanding the Characters of Dancing, and that when any thing is compoſed worthy of the Knowledge of Poſterity, we have it in our Power to communicate it in Writing.

Mr. WEAVER, ſpeaking of Dancing, ſays, "The Art itſelf ſeems unfortunately to have "incurr'd the Imputation of being only an "*amuſing Trifle*, incapable and unworthy of "being cultivated by Writing.

"'Tis true, ſays he, 'tis a Subject ſcarce "ever before fully diſcuſſed in any Language, "that I know of: For while other Arts and "Sciences have found learned Patrons to re-"commend them to the World, by ſhewing "their Excellence, Uſe, and Antiquity, "*Dancing* alone has been generally neglected,

"or

" or ſuperficially handled by moſt Authors;
" being thought perhaps too mean a Subject
" for the ingenious Labours of Men of
" Letters: But then as an *Argument* of it's
" *intrinſic* Deſert, it has, without theſe
" Advantages, made its way into all Nations
" and inſinuated itſelf into all Degrees; (as
" if it were, in ſome Senſe, an Univerſal Prin-
" ciple of Nature) we ſhall find, by the fol-
" lowing Diſcourſe, that few of the magni-
" fied Arts and Sciences are of equal Anti-
" quity, and fewer of equal Extent: It began
" in Religion, and was in the politer Times
" of the *Greeks* and *Romans*, the neceſſary
" Qualification of a Hero; as it now is of
" an accompliſhed Gentleman, and Man of
" Quality.

" In ſhort, it will be ſufficiently evident,
" from this Eſſay towards an *Hiſtory of*
" *Dancing*, that if the Writers of the World
" have been (in theſe latter Ages at leaſt)
" ſilent about it, it has been becauſe the
" *Profeſſors* of this *Art*, like the Diſciples
" of the *Druids*, thought fit to convey its
" Myſteries by word of Mouth from Gene-
" ration

" ration to Generation; not that it wanted
" real Beauties, and unqueſtionable Worth,
" to recommend itſelf to the moſt wiſe and
" knowing Part of Mankind."

If the Art of Dancing has been capable, by its *intrinſic Deſert*, to force its Way from the earlieſt of Times to the preſent, under ſo many Diſadvantages, by Word of Mouth, from Generation to Generation, as Mr. WEAVER expreſſes it, with what wonderful Advantages and Improvements might we have received it at this Time, if the communicating of Dances by Characters had been known to our Anceſtors. But as no Art was ever perfected at once, ſo I hope this will be the happy Æra, from whence we may date the accompliſhing of the Art of Dancing; and have it ſaid, to the everlaſting Honour of our preſent good Maſters, that the Art of Dancing was compleated by them, and ſettled into one regular Form, for our preſent Benefit, as well as that of Poſterity. This will be opening a vaſt Field for Maſters of Genius and Vivacity to expatiate in; and, no Doubt, be a Means of our having many valuable Productions, perpetuated

petuated in this Art, as well as in other Arts and Sciences.

All other Arts and Sciences would have been buried in Oblivion many Ages ago, if it had not been for the Happineſs of committing them to Writing and Printing. And ſhall we enjoy this Happineſs, and not make a proper Uſe of it, when we have it in our Power to make ſo valuable an Improvement in our Art? How contemptible muſt any Art appear to the thinking Part of Mankind, that is not founded upon certain Rules and Principles, in order to its being regularly taught and underſtood, but is left to the Caprice of every Perſon to perform, and teach, as he pleaſes? Every Maſter that does not underſtand the Characters of Dancing, cannot be ſaid to know the true Rudiments of his Art. He knows what he has been taught by Rote, and no more; and cannot learn any Dance, or improve himſelf without an Inſtructor. Thoſe that are acquainted with the Characters of Dancing, have this Advantage; if they ſhould forget, or happen to have been wrong taught in any Part of a Dance, they can refer to the

Dance

Dance itſelf, and ſet themſelves right; whereas thoſe that are ignorant of the Characters, muſt ſtill perſiſt in their Error, for want of Knowledge to rectify their Miſtake.

Suppoſing a Maſter is capable of making ever ſo good a Dance, and does not underſtand the Characters, he cannot without conſtant Practice retain it, or be able to tranſmit it to others; except the few he may teach it to. Whereas Mr. WEAVER obſerves, "By his "underſtanding the Characters he is capable "to communicate a Dance to a Perſon in "another Nation, or at any Diſtance." My principal Intention in diſcourſing on the Regulation and Characters of Dancing, is built upon the hopes of ſeeing one uniform Method of teaching prevail, and of having the *Minuet*, *Rigadoon*, and *Louvre*, Reviſed and Reprinted.

Tho' the *Rigadoon* was printed by Mr. WEAVER as it was compoſed by Mr. ISAAC, and the *Louvre* printed by Mr. SHIRLY as compoſed by Mr. PECOUR, it being ſome Years ſince they were publiſhed, there have

been ſeveral Emendations made by Mr. L'ABBE, and other eminent Maſters, which makes it neceſſary to have a new Edition of them.

Another Reaſon why thoſe Dances ſhould be reviſed, is, the many different ways that they are now taught; what with one Maſter's thinking ſuch a Step would be a great Improvement, another ſuch a Turn of the Body would be an Ornament, and every Maſter making ſome little Alteration according to his own Whim, or Fancy, the Dances are ſo much altered, that if the Perſons who made them were to ſee their own Dances performed, they would aſk the ſame Queſtion CORRELLI did, when he heard his own Muſick murdered by bad hands, "Whoſe is it."

For want of a proper Regulation, Dancing ſuffers ſo many whimſical Alterations, that no Maſter can be at any certainty in teaching of it.

In the twenty Years I have taught, the back Step in the *Minuet* has loſt two Sinks out of three, the forward and ſide Step each one Sink; and very probably the *Minuet* will be danced in a little time without any Sinks or Riſes at all.

If theſe Innovators are aſked, why they make ſuch Alterations in the Steps, they anſwer, it is not the Dancers Buſineſs to be at the trouble of finiſhing the Steps, they are not to dance, they are only to walk ſmoothly round the Room, put on a pretty Smile, endeavour to look pleaſed, and ſeem in Raptures with their Partners; theſe and a number of ſuch affected, fulſome Phraſes, are the weighty Reaſons given for leaving out thoſe Sinks and Riſes which were always deemed neceſſary to compleat the Steps.

Another pretended Reaſon is, that it is the Faſhion to teach the Steps after ſuch a manner. I think it may reaſonably be aſked, How comes it to be ſo? And what Perſon has a proper Authority to alter an eſtabliſhed Form of Education, which concerns all the better

ſort of People's Children in the Kingdom, without the Knowledge or general Approbation of the reſt of the Profeſſion? At this rate all other Maſters muſt be obliged to alter their manner of teaching, as often as any of theſe whimſical Gentlemen, who have acquir'd any Character in their Profeſſion, ſhall think proper to introduce their pretended new Methods; or elſe truly they will be out of the Faſhion.

Theſe Innovators have not only altered ſome part of the Steps, but they have left off whole Dances too. The *Rigadoon* is (by many) quite forgot, and the *Louvre* taught but by a very few; I am ſorry to ſay it, but by what I have obſerved, and what I can learn from ſeveral good Maſters, Dancing never was at ſo low an Ebb as it is at preſent: One great Reaſon why it is ſo, is the partiality of Mankind to two or three People of the Profeſſion; they are thought to be the only Perſons of Merit in their Way, and every body crouds to them for Inſtructions; and they are ſo full of Buſineſs that they have no time to teach more than the *Minuet*, and ſo endeavour

endeavour to perſuade the People that there is no occaſion for any other Dances.

But a very few Years ago, when I uſed to frequent the Dancing-Maſters Balls in Town, I have ſeen ten or twelve different Dances performed in a very nice manner; but now, nothing but the *Minuet* goes inceſſantly round, and that perform'd with the ſame Movement in all the Steps, which muſt make it as agreeable to ſee, as it would be to hear one ſingle Note of Muſic ſtruck a thouſand times one after another, without any change of Sound.

Where Children are at Boarding-Schools, or have any other opportunity of learning a conſiderable time (notwithſtanding ſome People may think a number of Dances too troubleſome at publick Places,) I think they ſhould at leaſt learn the *Minuet*, *Rigadoon*, and *Louvre*, to entertain their Friends at home, or at private Balls.

Some Maſters teach a *Minuet*, and then the *Louvre*, and never teach the *Rigadoon* at all; I don't pretend to enter into their wiſe Reaſons

for

for ſo doing, but I am ſure there never was a more genteel and ſprightly Dance, better calculated to make Children ſtrong in the Ancles and Knees, and move with greater Activity and Alertneſs, than the *Rigadoon*.

The general Objection againſt learning the *Rigadoon* is, it is not danced in publick Places; and it is thought by ſome to break in too much upon the Time of the Company, who are impatient to dance Country Dances. Why more ſo now than formerly, when a great Number of Ball-Dances were uſed? I ſhould apprehend that theſe impatient Perſons are only ſuch as have never learned Ball-Dances, and are unacquainted with the Beauty and Elegance of them, and that dancing well makes People appear to have had a good Education; or elſe, that they are Strangers to the Rules and Decorum that ſhould be uſed in publick Company, where every Perſon has a Right to dance whatever Dances they like.

As Dancing is eſteemed a genteel Part of Education, I think a well-dreſs'd Perſon, who

is

is ſuppoſed to have had a Gentleman's Education, makes but a mean Figure at any publick Place, if, when he ſhall be deſired to dance, he ſhall beg to be excuſed, for that he never learned, or has forgot; and is incapable of partaking of that Part of Dancing that ſhould ſhew him to be a well-bred Man; and can only perform his Part in thoſe Sort of Dances, in which he is excell'd by every Fellow that can dance a *Cheſhire Rounds*, a common *Jigg*, or a *Hornpipe*. When a Gentleman performs Ball-Dances genteely, he never fails of gaining the good Opinion of the Company.

The *Tatler* calls a fine Woman, that dances well, *a brandiſh'd Torch of Beauty*.

But this has drawn me from my Subject concerning the Regulation of Dancing, which I ſhould be very glad to ſee ſucceed, and have the Art *(as there are certain and abſolute Rules which might be fixed upon)* brought to that Perfection it is capable of.

The

The moſt probable Way, I can conceive to ſettle this Regulation, would be to have the Society of Dancing Maſters revived, and at a general Meeting agree upon a proper Form for publiſhing the three principal Dances in Uſe. This would prevent that Confuſion too often found amongſt Scholars of different Maſters, by making them move uniformly and regularly together; which is the Beauty and Ornament of fine Dancing. Where two Children dance together, and do not perform alike, the Parents, unleſs they are very good Judges, are apt to imagine the Difference proceeds from a Fault of one or other of the Maſters, and poſſibly both Maſters are blamed, when perhaps the Difference may not be the leaſt eſſential to one or the others being a good Dancer.

I have often thought it might be very well worth while, for the Society of Dancing-Maſters to get a Patent for forming themſelves into an incorporated Body; and then to admit of no Perſon into it, but ſuch as were capable to undergo an Examination, and found to be properly qualify'd for teaching

that

Art. This would exclude a great number of Perſons that call themſelves Dancing-Maſters, who now only impoſe on Mankind, by ridiculous Stories and Inventions, which they make to deceive the World into a Belief of their having ſome Merit in their Profeſſion. If a Perſon, who knows nothing about Dancing, can but ſcrape a little on the Violin, goes to a Country Town or large Village, and tells them he is a Dancing-Maſter, very probably he is employ'd, and has an Opportunity of of taking their Entrance, and of teaching a Year, before the People can be undeceiv'd; and when the Impoſer is found out, he ſneaks off, to act as honeſt a Part at the next Place where he can find any Employment. Whereas, if the Dancing-Maſters were formed into one regular Body, and every one of the Society had a proper Certificate to teſtify his Qualification, it would entirely prevent the World from being impoſed upon by ſuch ignorant Pretenders; as well as make the Buſineſs more advantageous to Thoſe who are properly qualify'd to teach it. Tho' perhaps it may be thought by many to be a Thing of but little Conſequence, whether Children be well taught or not. I can aſſure them, that where they have

had the Misfortune of being wrong inſtructed at firſt, it is with great Difficulty, that they are ſet to rights afterwards. For tho' they may have an Opportunity of being better taught, yet the intolerable out-of-the-way Poſtures, Jerkings, or other ill Habits they may have learned, are hardly ever to be quite got rid of.

Since therefore it is certainly a great Diſadvantage to Children to be taught by bad Maſters, People ſhould be cautious of giving Encouragement to thoſe who are not well recommended, and of eſtabliſh'd Characters in their Profeſſions: for there are many who call themſelves Maſters, that know but very little of the Matter, and are only ſupported by Peoples being more ignorant than themſelves. I have ſeen and known a great many of them myſelf, who, if examined by proper Maſters, and the World could be made ſenſible of their Ignorance, would, I fancy, be obliged to ſeek ſome other Employment. As it is a Misfortune to Children to fall into the Hands of ſuch unſkilful Inſtructors, I muſt ſay it would be ſome Satisfaction to me, if I could do ſo much good as to prevent the Employing

ploying of ſuch ignorant People; who not only cheat them of their Money, but teach their Children ſuch Aukwardneſſes, as muſt neceſſarily expoſe them, when they come into Company which know better.

Nothing can be more juſt than Mr. LOCK's Sentiments upon this Subject. p. 307.

" *Dancing* (ſays he) being that which " gives *graceful* Motions all the Life, and " above all things, Manlineſs, and a becoming " Confidence to young Children, I think it " cannot be learned too early, after they are " once of an Age and Strength capable of it. " But you muſt be ſure to have a good Maſter, " that knows, and can teach what is graceful " and becoming, and what gives a Freedom " and Eaſineſs to all the Motions of the Body. " One that teaches not this, is worſe than " none at all: natural Unfaſhionableneſs being " much better than apiſh, affected Poſtures; " and I think it more paſſable to put off the " Hat, and make a Leg, like one that never " learned, than like an ill-faſhioned Dancing-" Maſter.

FINIS.

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